

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

(S. S. JONES, Editor,
PUBLISHER AND PROPRIETOR.)

CHICAGO, JANUARY 3, 1874.

(\$3.00 A YEAR, IN ADVANCE;
SINGLE COPIES FIVE CENTS.)

NO 16

The Dutchman Who Didn't Understand Her.

BY HENRY K. SKYMOOR.

As I was resting in a paper
Dot's called der *Claylin Weekly*,
Vich I porrowed from a neighbor
By der name of *Mosses Weekly*.

I chanced upon a paragraph,
Dot tells a ller os how
To get rid of is older half.
Und get himself ander frow.

I read, und read, und read, und read;
Mine frow she did lengthwise,
Und vat you dinks mine frow she said,
As she went for both mine eyes.

Vhy, "nix come-rous," she said right away,
(A thing mit her uncommon)
"Pack your duds und go und sthay!
Go, den, get you anoder voman."

Enough, says I, I'll take dot bet,
For now I know dot I sh' free!
Und you can sthay at home und fret,
While I go und take dot spree.

Der first I met was Mrs. Kalliba:
Says I, Oh, darling, how I love you!
Fact, m's'n, sure, I tell no fibs.
"Get out," said she, "I feel above you."

"And more than that, you may depend,
If Mr. Kalliba, this thing should know,
He'd hold, says I, my pootty friend,
Kiss me vorse, before you go."

Next day I had a little fight—
Mit Mr. Kalliba, you know, of course;
Und as I was a teetle tight,
I s'pose dot's vhy I got der worst.

So ven I deat home dot night,
Mine frow mit anxious care,
Pitted me in such a plight,
As she combed mine face und vashed
mine hair.

"Now, Hans," said she, "a lesson learn,
Und sthay mit anxious care,
Und ven next mit love you burn,
Don't lote um be so 'free."

"Ve ish got eight poos of model make,
Und all d'other names is Hans—
Excepting Paul, his name's Jake;
But dot's von teetle circumstance."

"Und as for dot neighbor *Mosses*,
Ve'll slock him on dot dreg, big cope,
Und above him stich our noses
Higher than der price of soap."

Springfield, Ills.

ANOTHER CHAPTER.

Compiled by E. F. Talmadge, M. D.

BROTHER JONES.—The wonderful developments of the Spirit-World still continue. I might well ask the question, What next? I have no doubt the following narrative is true in all respects, and I shall await results with great anxiety. It is from the *Rochester Democrat and Chronicle*.

FIVE WEEKS IN A TRANCE.

A YOUNG LADY DURNS HER SHROUD AND DIES PREDICTING HER RETURN TO LIFE.

The neighboring village of Avon is at present enjoying a genuine sensation on account of a circumstance which has recently been brought to light in that place. The cause of the excitement prevailing through that section of the country is the discovery of the fact that a woman has been lying in that village for nearly five weeks, without breathing, eating, drinking, or giving any signs of life whatever. The trance is in accordance with previous predictions, and the event, therefore, has occasioned excitement and curiosity not only in the Spiritualist denomination, of which the woman mentioned was a member, but also among the good people of Avon and the surrounding country.

A reporter of the *Democrat and Chronicle* visited the locality yesterday and obtained all the particulars in regard to the mysterious affair that have as yet been known. Our reporter learned his facts principally from the lips of John Ryan, a brother-in-law of the woman, and other gentlemen whose honesty and veracity have been unimpeachable through many years of active business life, and would, therefore, hardly be supposed capable of misrepresenting the facts in regard to so serious a matter. The circumstances of the case are as follows:

Several months ago an unmarried woman by the name of Eleanor Bonney, announced to her friends with whom she was living, that she was, at some time not far distant, to go into a long and peculiar trance, the result of which would be the revelation of some startling facts—facts which would convince the skeptical world of the truth of Spiritualism. Miss Bonney had been an inmate of the house of L. O. Preston, a farmer residing about a mile and a half west of the village, for more than eight years. She was the daughter of poor parents who lived in the immediate neighborhood, and was adopted into the family of Mr. Preston when about seventeen years of age. She had been for some time past an acknowledged medium and clairvoyant, and had, as her friends allege, through the instrumentality of the spirits, been enabled to perform many wonderful things. She was an intimate friend of a lady clairvoyant physician of this city, Mrs. Jennie C. Dutton (of the firm

of Sprague & Dutton, 183 Power's Block), who, by the way has been rather peculiarly connected with the trance in which Miss Bonney is now lying. As stated above, she—Miss Bonney—frequently gave notice to those intimately associated with her that she was passing into this mysterious state, and done this so frequently that they began to weary of it, doubting the idea that the event would ever come to pass.

At a visit to Avon, made some time during the Summer, Mrs. Dutton was informed of what she expected was to take place, and from her the promise was elicited that, in case the event should occur, she would remain with the body, prevent any attempt at burial and keep her entirely free from the gaze of any intruder, save a special few whom she named. This promise Dr. Dutton gave unhesitatingly, with little faith, however, we are informed, that her services would ever be really required.

On the 10th day of November last, Miss Bonney informed her friends that when time had come, and they must prepare for the event which had been so long predicted, she however performed her daily duties about the house as usual and at night partook of a hearty supper. Afterward rising from the table, she proceeded up stairs to her room, disrobed and put on her night dress as if preparing to retire for the night. She returned to the sitting room below, and entering, found Mr. Preston reading the newspaper. Walking up to him she exclaimed, "To night I am going out!" To this Mr. Preston answered, "Oh, pshaw! El! Why do you talk so? I have heard you say it so often that I am tired and disgusted!"

She insisted, however, that her time had come, and at once set about making the necessary preparations. Sending for her brother-in-law, John Ryan (a Deputy Sheriff of the village), she informed him of what was coming, and to him and Preston announced the course of conduct to be pursued by the latter, under conditions necessary to be carried out in order to make the experiment a success. She stated that she was to prove that a person could die, the soul being completely separated from the body, the first stages of decomposition even set in, and then, by miraculous power, be restored to life again in all respects as she was before.

To accomplish this, certain rules must strictly be observed, and she left the matter entirely to her friends, believing they would see that her wishes were conscientiously carried out. She named the hour at which she was to "go out," as she termed it, at ten o'clock in the morning, and lying down upon the bed finishing the directions she wished to give. [No one was to be allowed to watch over her but Mr. and Mrs. Preston, Mr. and Mrs. Ryan and Mrs. Dr. Dutton.]

The room where she slept was to have no stove, but by means of one situated in an adjoining room was to be kept at a temperature of seventy degrees. Next followed particulars regarding certain events which would occur, the manner in which the body would change, mysterious sounds and phenomena, etc. Of these predictions, many, according to the statements of her attendants, have really come to pass, and the majority of her fellow-believers seem to be confident that the remaining ones, even to the seeming impossibility of returning to life, will surely occur. After she had finished what she wished to say, she lay upon the bed for some time without speaking a word but breathing very hard. This grew weaker until at precisely two o'clock, without a single contortion of the body, or the movement of a single muscle, she passed into what is called a trance, to all appearances dead. In that state it is affirmed she has remained ever since that time, lying upon her back, slightly inclined to the right side. Her attendants solemnly aver that in that time (five weeks next Monday), she has not partaken of a particle of food, had a drop of anything to drink, or stirred a muscle, or given any sign of life. The body has been held before her nostrils for an hour at a time, without collecting the slightest moisture. Among the changes which she predicted would take place was that her tongue would protrude from her mouth, and a slight effusion of blood take place from her nostrils. This we are informed occurred some three weeks ago. She also stated that her body would lose fifty pounds in weight, and when that was done it would be manifested by the ringing of bells; that when the soul had entirely separated from the body the house would be violently shaken. Both of these predictions, it is claimed, have come to pass. Miss Bonney was quite a large woman—weighing 208 pounds the day she passed into the trance, and a medical gentleman of experience states that the difference in weight which was predicted—the difference in weight which was predicted. The same gentleman avers that he was in the house at the time the bells were rung and distinctly heard them; also that he was present on one occasion when the house shook as if an earthquake were prevailing. Another prophecy was that the body of the woman would turn black and that the eyes, instead of sinking, would protrude, and that this has taken place is solemnly declared by both her brother-in-law, Mr. Preston, H. B. Simmons, one of the proprietors of the United States Hotel, and the physician above referred to. Although this has taken place, yet we are assured that decomposition has not commenced and that there is no more unpleasant odor than would naturally proceed from a sick room. This will seem especially strange when it is understood that a physician of many years of experience has announced that to the best of his knowledge and belief the woman is undoubtedly dead, and has been for some time. Her brother and others, stronger in the faith, declare that she will yet come to

life again as perfect as before. No one has been allowed to see her corpse, if corpse indeed it is, save those already mentioned. There was at one time considerable feeling existing in Avon in relation to the matter, and the coroner was importuned to look into the case. The coroner, who has charge of the body declare that no person shall enter that room, and they evidently mean to stand firmly to what they have said. The premises have been given into the hands of the deputy sheriff before mentioned, and thus it would seem the parties have the advantage.

Several strange events have occurred. Mr. Ryan told our reporter that on one occasion while in the room where the body lay, his breast suddenly swelled out to such an extent as to burst all the buttons from his vest. His right arm swelled to a large size and his feet were also enlarged that he was unable to draw on his boots for several days.

One peculiar feature of the case is the condition of the clairvoyant physician, Mrs. Dutton, who, according to her promise, went to Avon and took her place beside her friend on the next day after the trance began. Two days after Miss Bonney was taken sick and for seventeen days existed without food, drink or sleep. She was perfectly conscious and would answer when spoken to. A few days ago she ate four bunches of grapes which constituted all the food taken into her stomach in twenty days. This would certainly seem most extraordinary.

Miss Eleanor Bonney, the person whose case we have described above was a fine looking woman about twenty-five years of age, with dark hair and eyes, weighing as we have stated at the time of her "going out" 208 pounds. The singular fact that she predicted months previous, the trance into which she was to enter and the events which were to follow it, if it is true, casts an air of awful mystery over the matter which is no able to dispel. Although every effort has been made to keep the affair from becoming known, and indeed, was kept silent for a long time, yet it leaked out little by little, and her friends were obliged to make some disclosures to satisfy the demands of the public. There have been many wild, foolish and wholly unfounded stories started in the vicinity of Avon, but our reporter, wisely discarding them, has taken the facts from the lips of men of wealth and responsibility—men who know full well of what they speak! The story appears in some of the papers, and is to be utterly absurd and unworthy of the least attention, but when the fact is considered that its main features are the direct utterances of men against the truth of whose word none dare make imputation, it becomes enveloped in a still more mysterious garb.

It is commonly expected by the most faithful believers of her sect, that what appears to be now a senseless corpse will again revive and quicken into life. That astonishing revelations will be made, a complete revolution take place in the management of worldly affairs, and the saved millions who tread the globe, convinced by the

"Alike from heaven, or blaste from hell,"

will throw aside their doubts and accept the true doctrine. But whether Eleanor Bonney is really in a trance from which she will come forth alive, or whether she is dead, we leave to time and the spirits to reveal.

THE SPIRITUALIST.

A paper published in England, contains the following, in explanation of the conflict between "good and evil." It was written by a spirit.

What you hear are the first mutterings of a conflict which will be long and arduous. Such are of periodical occurrence. If you could read the story of the world with spirit sight, you would see that there have been ever periodic battles between the evil and the good. There have occurred seasons when undeveloped intelligences have had predominant sway. Especially are such seasons consequent on great wars among you. Many rude spirits are prematurely withdrawn from the body. They pass before they are fit; and at the moment of departure they are in evil state, angry, blood-thirsty, filled with evil passion. They do mischief great and long in sphere-life.

"Nothing is more dangerous than for souls to be rudely severed from their bodily habitation, and to be launched into spirit-life with angry passions stirred and revengeful feelings dominant. It is bad that any should be dismissed from earth-life suddenly and before the bond is naturally severed. It is for this reason that all destruction of bodily life is foolish and rude: rude as betokening a barbarous ignorance of the conditions of life and progress in the hereafter. Foolish as releasing an undeveloped angry spirit from its transitory body, and indulging it with extended capacity for mischief. Ye are blind and ignorant in your dealings with those who have offended against your laws and the regulations, moral and restrictive, by which ye govern intercourse amongst yourselves. Ye find a low and debased intelligence offering against morality or against constituted law. Straightway ye take the readiest means of aggravating his capacity for mischief. Instead of separating such an one from evil influence, removing him from association with sin, and isolating him under the educating influence of purity and honesty and nobility, where the more refined intelligence may gradually operate and counteract the baleful power of evil and evil ministrations, ye place him in the midst of evil associations, in the midst of a false and debased intelligence, where the very atmosphere is heavy with evil, where the hordes of the undeveloped and unprogressed spirits most do congregate, and where, both from human associates and spirit influence, the whole tendency is evil.

"Vain and short-sighted and ignorant folly! Into your dens of criminals we cannot enter. The missionary spirits pause and find their mission vain. The good angels weep to find an associated band of evil—human and evil spirits—massed against them by man's ignorance and folly. What wonder that ye have gathered from such experience the conviction that a tendency to open crime is seldom cured: seeing that ye yourselves are the plainest accomplices of the spirits who gloat over the fall of the offender. How many an erring soul—erring through ignorance, frequently as through choice—has come forth from your jails hardened and attended by evil guides ye know not, and can never know. But were ye to pursue an enlightened plan with your offenders, ye would find a perceptible gain, and confer blessing incalculable on the misguided and vicious. Ye should teach your criminals: ye should punish them, as they will be punished here, by showing them how they hurt themselves by their sin, and how they retard their future progress. Ye should place them where, advanced and earnest spirits among you, lead them to undo their sin, and to drink in wisdom: where the Band of the Blessed may aid their efforts, and the spirits of the higher spheres may shed on them their benign and elevating influence. But ye bode together your dangerous spirits, ye shut them up, and confine them as those who are beyond hope. Ye punish them vindictively, cruelly, foolishly; and the man who has been the victim of your ignorant treatment pursues his course of foolish, suicidal sin, until in the end ye add to the list of your foolish deeds this last and worst of all, that ye cut him off, debased, degraded, sensual, degraded, mad with rage and hate, thirsting for vengeance on his fellows: ye remove from him the great bar on his passions, and send him into spirit life to work out without hindrance the devilish suggestions of his inflamed passions.

"Ye are your own worst enemies, the truest friends of those who fight against God, and us, and you. Ignorant no less than blind! for ye spend vast trouble to aid your foes. Ye cut from a spirit its bodily life. Ye punish venial by the erasing. Ye falsely arrogate to yourselves the right by law divine to send human blood. Ye err: and know not that the spirits ye so hurt shall in their turn avenge themselves upon you. Ye have yet to learn the earliest principles of the Divine tenderness and pity which should ever throne us to rescue the debased spirit, to raise it from the depths of sin and passion, and to elevate it to purity and progress in goodness. Ye know naught of God when ye do such deeds. Ye have framed for yourselves a God whose acts accord with your own base passions. Ye have fabricated a God, careless of His creatures, and jealous only of His own power and honor. Ye have fabricated a monster who delights to harm, and kill, and torture: a God who rejoices in inflicting punishment bitter, unending, unmitigated. Ye have imagined such a God, and have put into His mouth words which he never knew, and laws which His loving heart would disown.

"God—our Good God, Loving, Tender, Pitiful—delighting in punishing with cruel hand the truly evil—sending some! Here follow! Base and foolish fancy, produced out of a cruel heart, of man's rude and undeveloped mind. There is no such God! there is none. He has no place with us: none, save in man's degraded mind. The Great Father! reveal Thyself to these blind wanderers and teach them of Thyself. Tell them that they dream bad dreams of Thee, that they know Thee not, nor can know till they unlearn their ignorant conceptions of Thy Nature and Thy Love.

"Yes, friend, your jails and your legalized murder, the whole tenor of our now laws with criminals, are based on error and ignorance. Your wars and your wholesale murderings are even more fearful. Ye settle your differences with your neighbors, who should be your friends, by arraying against each other masses of spirits—we see not the body; we care only for the spirit temporarily clothed with those human atoms—and those spirits ye excite to full pitch of rage and fury, and so ye launch them rudely severed from their earth bodies into spirit life. Ye inflame their passions, and give them full vent. Vengeful, debased, cruel, earth-bound spirits throng around your earth-sphere, and incite the debased who are still in the body to deeds of cruelty and lust and sin. And this for the satisfying of ambition, for a passing fancy, for an idle princely whim, for lack of some thing else to occupy a king.

"Ah! friend, ye have much, very much to learn: and ye will learn it by the sad and bitter experience of undoing hereafter that which ye have now done. Ye must learn the golden lesson that pity and Love are truer wisdom than vengeance and vindictive punishment: that were the Great God to deal with us as ye deal with your fellows, and as ye have falsely fabricated that He will, ye would be justly sent to your own imagined hell. Ye must know of God, and of us, and of yourselves ere ye can understand, and do our work instead of our adversaries.

"Friend, when others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it, tell them that it is a Gospel which will reveal a God of tenderness and pity and love instead of a false creation of hardness, cruelty, and passion. Tell them that it will lead them to know of intelligences whose whole life is one of love and mercy and pity and helpful aid to man, combined with adoration of the Supreme. Tell them that it will

lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit him, to serve his fellow-men, so that when they and he meet in the hereafter, they may not be able to reproach him that he has been so far as he could a clog and an injury to them. Tell them that such is our glorious mission: and if they sneer as the ignorant will, and boast of their fancied knowledge, turn to the progressive souls who will receive the teaching of wisdom: speak to them the message of Divine truth that shall regenerate and elevate the world; and for the blind ones pray that when their eyes are opened they may not despair at the sight which they shall see.

Report of the Henry County, Illinois, Association of Spiritualists.

The Henry County Association of Spiritualists, held its regular quarterly meeting (by request), in Napoleon, Bureau County, at the Church of the Adventists, who kindly gave the same for the use of the association, on the 6th and 7th of December, 1873.

As "Recording Angel" of the association, I reported the meeting held at Atkinson, three months previous, as a failure as to harmony, but a financial success. I report this meeting as just the reverse. We had a very harmonious meeting, but it was a financial failure. The officers and one or two others, having to pay as high as \$5, \$6, and \$7 each, to make up the amount needed to pay the expenses of the association. This is wrong, for those who paid those amounts received no more benefit from the meeting than did those who only paid \$2.50. If our association is to be a permanent thing, a change must be made, as none will be found willing to serve as officers, if they know that they will be expected to make up all deficiencies, which they have had to do, with the help of a very few others, on several occasions. We have enough members, who, if they would each pay \$4 or \$5 each year, could help make our future meetings successful in every respect, and I now propose that every Spiritualist in the Counties of Rock Island, Henry, Bureau, Whiteside and Knox, who feel the necessity of keeping up these quarterly meetings, and find a pleasure in them, write to the secretary, pledging the amount they will pay each quarter; the amount pledged to be sent to the secretary before the meeting in case the person pledging the amount, cannot attend the meeting. Come, now, let us place the association on a good and sound financial basis, so that it may be a permanent institution. Send in your names immediately, stating the amount you are willing to give each quarter, whether you attend the meeting or not. Let us prove our love of Spiritualism by doing, as well as by talking. Come, up to the help of the Lord against the mighty.

I will add, that notwithstanding our association is called the Henry County association, we have members in Bureau, Knox, Whiteside, Rock Island, and Henry, and we are willing to carry the message wherever we are invited. Let every member in the five counties named, respond as soon as possible.

E. V. WILSON gave us his usual amount of instruction in four lectures, and one séance. His lectures were all good, but the one given Sunday evening was wonderful, great beyond anything I ever heard. Wilson outdone himself, or rather Tom Paine, who controlled him, did. He impeached the witnesses of the Bible, proving them to be not only unreliable, but notoriously bad men. His prophecy that the time was coming when every lock of the North American Continent would be under one government, flogging the stars and stripes, "that old flag that never waves only on the path to victory," was sublime, and it is worth while to make a note of it for future reference. The information given through Mr. Wilson, that the inhabitants of the Spirit-world, were in time, bridge over the gulf between the two worlds, thus foreshadowing the fulfillment of the promise that the last enemy, Death, shall be destroyed, was startling; but those who have thought on these matters, know that, as progression is the rule of life on earth, the time must come when it will be done, or progression cease. The angels will never be satisfied with any thing short of the fulfillment of that prophecy, and who or what is there to prevent their accomplishing what they undertake.

Mr. Wilson gave some good tests—time and space will only allow me to mention two. After two or three had been given, the name of "Buswell" was called. Mr. B. is a man who takes nothing on faith—must have proof, such men make the best Spiritualists, when the proof of spirit-influence is furnished. Mr. Wilson read his character well, I should judge, making some fine hits; at which those who are acquainted with the man express their satisfaction. He also described events in the life of Mr. B., some of which were remembered by him; others were not recognized. Some spirit-ists were described, one in particular, a sister, with marked characteristics and peculiarities, was recognized by Mr. B. as answering the description of a sister in the Spirit-world. In the evening, Mr. Wilson called on Mr. B. to bring him the test of a man he had named, and would read his character well, I should judge, making some fine hits; at which those who are acquainted with the man express their satisfaction. 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STRANGE EXPERIENCE.

A Medium Surpasses D. D. Home—Eats Fire—Spirit Pictures—Proposition to Take Poison.

Letter from Fisher Doherty.

BROTHER JONES.—The stringency in the money market, and the widespread panic through the country, has caused a feeling of despondency among the people, and the hitherto active business of every place is hushed, and still. There is comparatively nothing doing, and therefore plenty of time is left to review the past and contemplate the future.

I wish to present a few facts through your excellent paper, that the people may ponder the wonderful phenomena that are presented by the angels, and contemplate the glorious period in the history of our race, when all may be taught by the progressive intelligence they possess.

During the past Summer, I sent for Mr. Moody, the Fire Medium, to visit our city. He gave us two exhibitions in a public hall. He kindled a burning fire in a small furnace, and when it had burned so as to produce live coals, he put some of them into his mouth, and chewed them as a man would some delicious fruit. Then he heated a small bar of iron to redness, and drew it across his tongue; bit a piece off the bar, and let it fall out of his mouth into a glass of water, when the whole audience could distinctly hear the hissing sound thus produced. He set on fire a stick of sealing wax, and as it melted, all ablaze, it dropped into his mouth.

He then requested the audience to appoint three men for the purpose of critically investigating this singular phenomenon and his mode of proceeding. Mr. Isaac Kelsey, the Sheriff of our county, and another man, were chosen. He then filled his mouth with sulphur, and had these men to set fire to it, to demonstrate that it was actually fire, this committee lighted paper and candles by the blaze that issued from within his mouth. He gave this committee an iron ladle and a bar of lead, and told them to melt the lead, which they did; and with a large iron spoon, they deliberately dipped this melted lead out of the ladle, and filled his mouth with it. When he let the lead fall out of his mouth into the hand of Mr. Kelsey, it was so hot that he dropped it involuntarily on the floor.

The ladle was then filled with water, and these committee men raised it to boiling heat. Mr. Kelsey taking the boiling liquid, while the other man held a lighted lamp close to Mr. Moody's face, poured it into his mouth, and Mr. Kelsey reports that he actually did swallow it.

Mr. Moody does not claim that the phenomena are produced by spirit power; but leaves his audience to form their own conclusions. The facts are presented, and if scientists can explain them in accordance with the principles of natural law, he will be pleased to have them do so; or if Spiritualists show them to be in accordance with the natural law, he will be equally satisfied.

Mr. Moody is about thirty years old, and has possessed this wonderful qualification some eight years.

These exhibitions were not published or claimed to be spirit demonstrations, but merely wonderful phenomena which set all known laws of nature at defiance; and yet strange as it may seem, not one of the ten Professors of Wabash College, which is located here, attended them, or attempted to investigate the phenomena upon which the phenomenon was produced. These men make science a study, and claim to lead the young minds of America, through the labyrinth of nature's mysterious laws, and set it at rest on the summit of the hill of science. The imponderable agents heat and electricity, the natural laws of the classes, so logically and clearly, that every boy seems to comprehend the nature, cause and effect of them; but here, in a public hall in this city, a man demonstrates that every logical conclusion to which they had arrived in respect to one of these agents is false, and yet they fail to make any investigation of his demonstrations—why is it?

And further, I sent a proposition to a convention of scientists that met in Indianapolis, last year, that we (myself and son) would demonstrate three facts: First, that the human mind could be made to produce, without any effort on our part to put them there; secondly, contrary to all the known laws of science, these results could be produced in the dark as well as in the light; and thirdly, that the various colors could be photographed. This convention of scientists, men of science, refused to entertain or investigate the subject.

Again, the State Association of Photographists met in Indianapolis while we were running our spirit gallery there. Many of the artists of the city, and those of other places, had been charged with the practice of a humbug or deception upon the credulity of the people, and some had sent us imitations of spirit pictures. I sent a proposition to the association, that we would submit to the most rigid rules of investigation, but they refused to come to one of their galleries, and with their camera and material, produce the results we claimed to be able to produce. They were careful never to give us an invitation, naming time and place. So the angels said, "The language which was being conducted by Mr. Fowler, 'I have come,' said my son, 'to your gallery, that the angels may give your association the proof demanded of the truth of spirit pictures.' Mr. Fowler requested him to divest himself of coat, vest and boots, and empty his pockets. He was immediately completely with; and then Mr. Fowler made a thorough search of his person for any remaining thing or substance about him, by means of which a trick or deception might be practiced; and finding nothing, he prepared a plate, himself, and that it was a fine spirit face on the plate. Mr. Fowler became very much excited, and remarked, that he would have testified in any court that spirit photography was a humbug, but that now he was willing to testify to its truth. We went with him to Justice Peter Snook's office in Indianapolis, and there on file is Harry Fowler's oath, that there was no deception or trickery used in producing that result. My son merely stood by the camera with one hand resting on the top of it.

Another fact of spirit power, and sympathy requires a brief statement, as it has never been presented to the public. Mr. Samuel Herron, then a citizen of Montgomery county, Indiana, and a member of the Methodist Episcopal church, and previously a representative in the Indiana Legislature, had been hauling lumber, as he returned home, seated over the hind axle of his empty wagon, his horses became suddenly frightened, throwing him from his seat and breaking his leg. A physician applied the usual splints and bandages, assuring

him that it would be some months before he would be able to walk again.

A few evenings after, he felt a hand gently grasp his fractured leg. This manipulation was repeated three evenings, and all pain and soreness left the limb. He removed the bandages, and to his surprise, his leg had every appearance of being well; and in less than three weeks he was doing the ordinary work of his farm, without any crutch or cane.

I have given this short sketch of this remarkable case, hoping that Mr. Herron, who now resides at Lake City, Minnesota, will give the public a full report.

If such a demonstration of a superior power and intelligence were to follow the labored exercises of the church in her efforts to establish the truth of her dogmas, how loudly would the fact be proclaimed from every pulpit in the land?

I visited the village of Bainbridge, in Putnam county, in company with Charles Read, who gave a séance there to an audience of about three hundred persons, which caused some excitement the next day.

Seeing a number of people assembled in front of a store, I walked down to learn the cause of the excitement. There seemed to be some excitement about Mr. Read's performance. Some contended that the manifestations which he produced were the products of some other power than his. One gentleman remarked that it was all jugglery, the slight-of-hand, and a humbug; and to substantiate his position, declared that he had seen him do a trick, which he said he was mistaken, if Christ told the truth, and read to him St. John's record, chap. 14:12, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father." And also St. Mark 16:17, 18, "And these signs shall follow them that believe; in my name shall they cast out devils. They shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall be cured."

The gentleman stopped me at that part of the text which says, "and if they drink any deadly thing, it shall not hurt them," and said, bring me one of your mediums and let me give him a dose, and if I don't straighten him out, you must give him a dose. I told him I would bring one, and several of the by-standers indorsed for him. I told them that within a week I would bring a medium to whom they might give from a spoonful to a pint of their most deadly poison.

I telegraphed at once for Mr. Moody, who came, and after his exhibition here, I had large posters put up at Bainbridge, inviting the gentleman to come, with all his friends, his poison, and his fifty dollars. We went, and he did not come, nor did he bring his fifty dollars; but like the Ephesian silver-smith whose craft was in danger from the preaching of Paul, these people were zealous to attend a prayer meeting in order to inform God Almighty of the damage his cause was doing to suffer from the exhibition of his jugglery.

Of course they sang and cried, Great is Diana of the Ephesians! This victory is too glorious not to be known abroad. It is surprisingly strange to me, that these religiousists, these zealous believers of the Bible, reject some of the plainest and most undeniable facts of the Bible, and the Prophets, and Christ for their teachers, but can know or understand nothing but the history of the past.

If Christ taught one idea more explicitly than another, it was the idea of progression. He said (John 8:12, 13), "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." He said, "I have yet many things to say unto you, but ye can not bear them now. Howbeit, when he, the spirit of truth, is come, he will guide you into all truth; for whatsoever he shall hear, that shall he speak; and he will show you things to come."

These would-be followers of his, look only to the history of the past for their light, when he expressly declares that he does not give his followers his most original thoughts. They could not comprehend them. All he could do was to show them that greater thoughts there were to be given into them than they had received or seen, and keep alive in them the forward-looking spirit of the past. He did not speak of things as well as in the past. But he could not give them all he had to give—his greater things had to be left to the future to reveal. John 1:50, "Jesus answered and said unto him, Because I saw thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these."

Jesus did not write his thought, he was too busy getting the root of it intrinsically lived into the life of the world to write it, or to tell it all. He was living his thought so that its most elementary principles might be trusted to unfold in the human experience into all his grandest thought—was making other men sharers, not only of his thought, but also of the joy and honor of discovering it for themselves. Yet these religiousists will not trace the progressive thought of Christ; they will not remember that the progress of the human race, the progress of the day, until such reforms have become popular with the masses; they live, work and think in the history of the past, ignoring the plainest teachings of the Bible they profess to follow.

What is one course left, and that is, to present our progressive truths to such as have eyes to see, and ears to hear. Ages have rolled away since the mound-builder sweat and toiled to perpetuate his name and the progress of his day. We, as we follow the iron gridle on our locomotive with the speed of the wind, or talk to our friends in the remotest part of the earth, or catch the form of fitting angels as they pass before the camera, are only writing the history of the progress of our age. Others and yet sublimer truths will yet be unfolded, and our age as far surpassed, as it surpasses that of the mound-builder.

I have opened a gallery in this place, for the purpose of taking Spirit Pictures, for all that may come or send photograph, at the low price of \$2.00, for the result; or will give five sittings and send the results that may occur in the series for \$2.00.

Crawfordsville, Ind.

The Earth a Hollow Globe.

BY DR. JAMES LEWIS.

Some one has said, "There is no theory so absurd that it may not gain adherents." That the earth is a hollow sphere is a proposition which is not fairly sustained by any facts in nature, or by the principles of physics upon which the structure of the earth depends.

If we accept the cosmical origin of the solar system, and the ultimate conclusion, as we are inclined to have, of a rational method of reasoning, we must also accept many of the deductions of mathematics as applied to astronomy, all of which are fatal to all theories of hollow spheres.

Let it be proposed that centrifugal force, which the advocates of hollow spheres do not

seem to understand, acts radially from a center to a circumference at an infinite distance, and in this proposition no hollow solid bodies can be projected in any except such as take the form of a disk, typified by the rings of Saturn. Centrifugal force, from the very nature of things, can act in only one plane with reference to a single aggregation of matter; and applying this reasoning to the earth, we find centrifugal force directly equivalent to one three-hundredth part of the force of gravity, and consequently not capable of varying the relations of the polar to the equatorial diameter, enough to make it possible for the unaided eye to detect a difference in the diameters of a small globe representing the earth. Under such a state of things, the earth would not be hollow, certainly not at the poles, for there the influence of the centrifugal force is less than at the equator, as unity is less than infinity.

If the earth were a hollow sphere, with a crust of 100 miles thickness, the matter contained therein would require to have a specific gravity 64,000 times as great as that of the whole mass of the earth solid, in order that the whole earth may be as such a hollow sphere be equal thereto. If the crust be supposed to be 1000 miles in diameter, then the average specific gravity of the matter forming the earth, must be 64 times that of the matter forming a solid earth of present dimensions. Under such a state of things, there must, on the one hand, be somewhere within the crust of the earth, some substance in large mass, having a specific gravity 64,000 times that of platinum, so that a mass of it in bulk to a pint of water, would weigh 1,280,000 times as much as a pint of water; or, on the other hand, there must be a large mass of matter, a pint of which would weigh as much as 1,280 pints of water.

Mathematicians who have studied the calculus, know that it can be mathematically demonstrated that it were possible to form such a hollow sphere, as is claimed the earth is, hollow, within the shell of the sphere become zero, and no body will be attracted as much to one part of the space as to another. What sort of a world would that be to live in? What organs of locomotion would best serve?

But allowing the absurdity to be a possibility, and supposing a hollow sphere with solid openings, and allowing also that the force of gravity is not lost as regards the atmosphere, and that the atmosphere is yet susceptible to variation in density under varying pressure, should not the very influence of the atmosphere itself fill the enormous space within the hollow globe with an atmosphere so dense that it would be impervious to light, and at a distance less than a thousand miles from the surface of the earth, should be almost infinitely more dense than any solid substance known to man. The advocates of hollow spheres in the planetary regions, will not need to labor very hard to prove also that the old proposition which makes the moon a recent diaphanous production, is one deserving of serious consideration.

Mohawk, N. Y.

SPIRIT ARTISTS.

WONDERFUL SPIRITUAL REVELATIONS.

Spirits that Get through a Tube to Have their Pictures taken.

Confucius, Mohammed, Cranmer, Abelard and Heloise, Alfred the Great, Plutarch and Lord Bacon.

GUATAMA, THE FATHER OF BUDDHISM.

A Very Ancient Grand Master.

A MOUND BUILDER OF SIXTEEN THOUSAND YEARS AGO.

The Distinguished Spiritual Attendants of One of Our Citizens.

[From The San Francisco (Cal.) Daily Evening Post.]

Mr. J. Winchester is a middle aged gentleman, who came to California in 1849. In '50 and '51 he was the State Printer and the editor of *The Daily Pacific News*, published in this city, and the *Daily Argus*, of San Jose, then the Capital of this State. He is one of the State Central Committee of Liberal Republicanism, and a very intelligent man, genial and kind-hearted. He is also an ardent Spiritualist, and soon after Mr. and Mrs. Anderson, spirit artists, came to this city, he conceived the idea of engaging them to take the likenesses of his friends. A curious looking lot of heads is the result—heads purporting to be likenesses of Mohammed, Confucius, Cranmer, and even of persons who lived sixteen thousand years ago. How he can believe that these are veritable representations of these persons, or even that such a curious conglomeration of persons have the charge of him watching his footsteps and guarding him on the journey of life, is a mystery. We asked him if this was his spirit-ban, what kind of guardians he supposed.

CONTROLLED MEN EMINENT FOR WISDOM.

And famous in the world's history. He did not know, but he had not a doubt, that these queer old fellows were really what they purported to be, his guardian spirits. Hearing that Mr. Winchester was in the city, and that he intended to exhibit the pictures (a few of which we had seen some time ago at Mr. Anderson's house), we took the cars to a remote part of the city, and interviewed him, and he kindly allowed us to see what are to him the most precious treasures.

A slight sketch of the artists may not be out of place, as they have been well-known all over the United States for many years. Mr. and Mrs. Anderson sit together, both being entranced, one acting as battery for the other. Sometimes the lady holds the pencil, sometimes the gentleman.

We interviewed Mrs. Anderson, and gathered the following from her:

She was a test medium when Mr. Anderson married her. They sat together for his sittings, and after three months, the first picture was produced in LaSalle, Illinois. Both were

UNCONSCIOUS AT THE TIME.

And knew not how their hands were employed until the picture was completed, and pro-

ved to be a good likeness of a John McFarren, a resident of LaSalle. Since that time they have always worked together, and when they are separated, if any of my friends intervene, the always goes into a trance if he is taking a picture. They began taking these pictures in February, 1871. They

NEVER SAT MORE THAN TEN MINUTES

At a time, and it took about an hour and a half to fully complete one of them. They are said to represent the spirits, not as they look in Summer-land, but as they were in earth life, and are clothed as they were then.

They can not approach near to the earth, so the artist viewed them through a sort of spirit telescope, and they seemed to pass through a tube, serving thus to exclude a view of other objects. The pictures were taken with Faber's pencils, Nos. 1 and 2. They are very nicely done. The figures on the embroidered robes are very minute and perfect. We saw but twenty-six likenesses, the others not being wholly completed. The faces are very different, and present a curious study for an artist. As pencil paintings, they are well worth the attention of art critics.

Mr. Winchester is having photographs taken of the group, and frames made, after which he will prepare a descriptive catalogue and place them on exhibition. The time and place will be announced in the daily papers.

The first picture shown to us was said to be the portrait of

CONFUCIUS, THE CHINESE RACE.

He has a high forehead, large caution indicated by high cheek bones, and large fronted teeth. The ends of his dark mustache stand out as if just waxed. No doubt he had a habit of twirling them, when busy in thought. His ear is peculiarly shaped and his nostrils are arched. On his head is a skull cap. He has a spotted robe, and over his neck is a deep collar of diamond chequered material, with lappets descending to the waist. A tightly-braided queue is drawn in front of his shoulder.

Cosmo, a member of the family of the Medici, came next. He was a handsome fellow, and being rich and powerful, was no doubt a great favorite with the fair sex. He has a curly mustache and beard. His hair is brushed back from a high forehead and he wears a pensive look, as if meditating deeply. Over a loose light robe lays an ermine collar open in the neck. Next appeared a turban, five stories in height, a prodigious affair, and under it a wise man named

MAZALEL.

With a heavy black beard and mustache, thick, arched eyebrows, and a peaked face. Little of his history is known, except that he was very learned. His face is all puckered up, either with wisdom or the weight of his turban—it is hard to decide which.

A Duke of Venice was then introduced, a great contrast in appearance to Mazalel. He has a fat face, with double chin, and looks very much like an overgrown baby. His hair is white, and on his high forehead is perched a cap. On the front of his loose robe are sheaves of wheat; emblematic of peace and plenty, and around his neck a tippet, from the front ends of which is a cross resting upon his breast. This individual has anything but a tragic look, but we were told that he was not permitted to die in his bed, but was assassinated.

ALFRED THE GREAT.

King of England, who died in the year 900, is represented as an earlier age than the predecessors. He is rather a nice looking young man, with fair complexion, pointed beard and curling mustache, probably fond of display, as his hat is heavily decorated with jet ornaments. His expression is sad, as if he had been disappointed from that point of view, he had been disappointed in his hope to have his likeness taken.

MOHAMMED THE PROPHET

appeared with dark beard and mustache, an ermine robe and a freshly-starched turban of white dotted muslin, two stories in height.

A patient-looking individual, a man who had evidently seen much suffering, presented himself as Pinglar, the Greek poet. A narrow band catches his short hair, and he has a flowing beard. He is clad in a full, loose robe.

BY HIS SIDE STOOD A MONK,

An Italian of the middle ages, with cowl and serge or dress, and around his neck a dark, lined robe. He looked as if he had long ago ceased to care for earthly things, and had spent most of his time meditating on another world.

Arbaces, an Egyptian who lived in the time of Moses, had a womanly face. He was five feet and a half high, hump-backed, and a very learned man. His thoughtful gaze seems as if prying into the secrets of futurity.

CATELUS, a noble Roman,

CONTEMPORARY WITH NERO,

wears a sardonic smile. He has on a cap fringed with bells, a spotted robe, with a striped scarf, fastened at the ends with a double medallion, and on his shoulder a round clasp.

An Arabian King was near him—Ab Del Kader—who lived 3,500 years ago. He has a scar on his lower lip, high cheek bones, eyes deep set, a short face, and swarthy complexion. His cap is of plain material, and around the edge of it a striped band, and in the front some rich feathers which go over the top and droop behind.

PLUTARCH, THE GREEK HISTORIAN,

has very expressive eyes, large perceptive faculties, and a look expressive of honesty and self-reliance. His mustache and beard are very black. His shirt is buttoned down the front, and over it is a laced vest, and his turban has two stories, while from the edge of it hangs drapery that comes around the head and falls on the shoulders, leaving only the face in view.

Guatama, the father of Buddhism, presented himself in a plain white robe and a white skull cap on the top of his head, while a gauzy veil which meets under his chin covers the side of his face. His dark eyes are very expressive.

LORD BACON IS DRESSED

in a shirt with plaited bosom, an embroidered robe and a double Vandyke collar. His forehead is very broad, his eyes amiable, almost girlish, his mustache and beard curling, and his wavy hair brushed tightly back from his noble brow.

Cranmer, Archbishop of Canterbury, who was burnt at the stake, came next. We felt sorry for him, he looked sad, and if he was weary of life and would as lief die as not.

Beside him was Hiram-Abiff, one of the

GRAND MASTERS OF MASOCHISM,

and one of the three who took charge of building the Temple, Hiram, King of Tyre, and King Solomon, being the other builders. He doubtless found it no easy matter to ex-

act implicit obedience from the men under his command.

Adel, a Hindoo, an alchemist, who lived eight thousand years ago, must have prided himself on his enormous hat. Around the edge of the hat is a band, while another band is wrapped around higher up, on which appears characters, which may have been Sanscrit, or perhaps cabalistic signs. He has a pleasant, kind face, and a long, flowing beard. He died at the age of two hundred years. A war was in progress, and some troops came into his cave, and the insurgents, finding them there, killed all the occupants. He is supposed to have

INVENTED THE ELIXIR OF LIFE.

He showed himself once to a medium in this city, holding a small vial filled with a liquid which he said was the elixir vite. Had it not been for the untimely act that deprived him of life, he might still have been an inhabitant of earth.

The next likeness shown us was of a still more remarkable man. His name was Yernah, and he was an inhabitant of Atlantis, a famous city submerged sixteen thousand years ago. Yernah was living at the time of this great calamity, but he was on his way to visit this continent, so his life was spared.

Atlantis was a highly civilized nation. Very fortunately a number of its inhabitants were in this country at the time their native land disappeared, and they married some of the maidens here, and raised up children. They and their children are supposed to

HAVE BEEN THE MOUND BUILDERS.

They also built the monuments in Central America, the ruins of which have been so graphically described by Stephens and other travelers. Yernah was an olive-complexioned man, with dark eyes and dark, heavy beard, and a very solemn look.

Abelard and Heloise, the unhappy lovers of the eleventh century were next introduced. The former is an effeminate, weak looking young man. His hair, parted on the side, is brushed back and falls on his shoulders. He has a pointed beard, but no mustache. His dress is a loose, flowing robe. The lady has a

CALM, THOUGHTFUL LOOK.

Yet she was evidently pettish and moody. Her countenance indicates more strength of character than her lover's. Her dress, too, is a loose robe, beautiful and embroidered. Over her head is thrown a veil, the front being encircled with a band of bead work. The veil is confined under her chin with a small pin, and she has a necklace.

A Persian King came next. He lived four thousand years ago. He has a conical cap, with a tassel at the end, and a buckle in the front. Over his face

HANGS A VEIL.

of thin, gauzy material, white, with little black spots. It does not hide the face, for you see a prominent nose, and dark, penetrating eyes that seem as if they would pierce to your innermost thought. Those eyes have haunted us ever since we saw them.

An English gentleman, name unknown, came next, with high forehead and pretty hair. His dress was richly embroidered with an arabesque pattern, and his over vest fastened with clasps like buckles. He had a beard, but just been crying. Poor fellow, perhaps he was squeezed too tight in passing through the tube.

Orondo, the

FATHER OF THE MOUND BUILDERS.

Another of the 16,000 year old fellows from Atlantis, was next exhibited. He was eight feet in height. He was one of the discoverers of the Lake Superior copper mines, and built mounds in the Mississippi valley, but being driven away from that part of the country he went to South America, and founded some of the great cities formerly existing there. That he was a man with no nonsense about him is evidenced by his wise, grave countenance. On his head is a wreath of leaves and ribbon, and on his breast a medallion with a perfect head on it.

SIR HENRY DE BRYANVILLE.

An English knight, is clad in a coat of mail of burnished steel and metal plates riveted together. From his helmet droops four large ostrich feathers. He is a sensible, practical-looking man.

With a broad smirk on his countenance, there looked at us an unknown man, supposed to be another citizen of Atlantis. He has dark eyes and a short face, with no mustache, but a pointed beard. His dress is very beautiful, elaborately scalloped and embroidered, and his head has a lace covering fancifully arranged. He is dressed with much care, and looks as if he was going to see his lady-love. He evidently anticipates a pleasant reception. The thought involuntarily suggests itself, as to whether he took as much pains with his toilet after he got married.

Last of the group was a French artist, Ayotte by name. He was a

HANDSOME YELLO.

His head is covered with ringlets, every hair lying in place, and looking as if he sat up night for fear of displacing them. He was evidently a pleasant, amiable gentleman; so genial that one could forgive his dandy proclivities. His loose, dark robe has a wide collar, open at the throat, and from the inside of it peeps a little dainty ruff. His coat is edged with binding, and its sleeves are large and full. We have tried to represent these twenty-six pictures as they appeared to us. We did so with some curiosity to see the other twenty-four. We understand there is one more of the citizens of Atlantis, and one woman, making only two women in the band, so that Mr. Winchester can hardly be said to be under political government.

No doubt the exhibition will attract the attention of crowds of people, for it will be well worth a visit. Of course no one but Spiritualists will admit that the pictures were produced by spirit power, and many even of the firm believers in that philosophy will have serious doubts as to the authenticity of the likenesses, and the age in which the persons lived. It gave us an oppressed feeling, an almost gasping for breath, to imagine such a queer-looking crowd as daily attendants upon any person in the earth sphere.

IF OUR GUARDIAN HAND

Bears any resemblance to this group we hope never to know it, for while it would make us feel as if anxious to get "anywhere, out of the world," yet the knowledge that we were in face to face would preclude the possibility of suicide, and we would probably end our days in the insane asylum. But there is no accounting for tastes. Mr. Winchester seems to be proud of his distinguished guardians, and he even has two children named from his favorite attendants.

WHEAT GAMES COME FROM.—Inquiry in the New York market shows that wheat is mostly from Maine and New Brunswick, Buffalo from western Kansas and Nebraska, prairie chickens from northern Iowa, and pheasants from Canada.

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Religio-Philosophical Journal

ST. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.
J. R. FRANCES, - Associate Editor.

TERMS OF SUBSCRIPTION:
One copy, one year, in advance \$3 00
At the end of the year \$2 00
Three months on trial, to New Subscribers 20

Religio-Philosophical Publishing House,
All letters and communications should be addressed to
S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, JANUARY 3, 1874

Photography of the Invisibles.

It is really exhilarating to fully realize the fact that a paper so widely circulated and so generally appreciated as the *Scientific American*, will not hesitate to occasionally refer to the wonderful revelations of the Spirit World, in a respectable manner. The secular press, animated by hideous intolerance and an intense love for filthy lucre, treats all phases of manifestations of the invisibles in a very cautious manner. As the dropping of water never fails to make an impression on the solid granite, we believe that the natural progress of events will eventually compel the secular press to deal fairly with Spiritual phenomena.

The communication from Fisher D. Berty, in this week's issue of the JOURNAL, is an able defense of Spiritual photography, or the power of the invisibles to impress themselves on the sensitized plate of the artist. Leaving his own gallery, he bravely invades the rooms of neighboring artists, submits to their manipulating the material, and yet the results are entirely satisfactory. Under these favorable circumstances it is not very strange for the *Scientific American* to boldly advance to the front, and yield one decisive point in favor of the Harmonial Philosophy. Its statements are terse, its meaning easily comprehended, and its conclusions eminently well calculated to excite wide-spread thought, and cause Spiritualists to closely analyze every movement of the so-called Spirit artist, unless his reputation as an honest man is fully established.

But the article referred to is substantially as follows: "The grand moral idea which science continually seeks to impress upon her votaries is, humility of mind; that inestimable virtue whence spring the noblest pleasures of the soul. But how rare it is to find this beautiful quality, even in persons of culture and learning. The great doctors looked upon Galileo with contempt, confining him in prison as a dangerous man, and subjected him to the most ignominious treatment, simply because he presented, for their acceptance, the light from a new idea, which their dull perceptions, were unable to appreciate. He affirmed that the sun did not really rise or set; that it was the rotation of the earth that brought day and night alternately upon the earth. But the doctors, like many in our day, proud in their own conceit of knowledge, knew better. 'The scriptures tell us,' they said, 'of the rising and setting sun; therefore it moves; our own eyes assure us of the fact; the diurnal experience of mankind confirms the truth.' Your doctrine, Galileo, is false and dangerous."

"It is in this style that some persons, very knowing in their own esteem, reason upon certain subjects. Take 'spirit photography' for an example. They allege that spirits are invisible; that an invisible thing can not be photographed; therefore the so-called spirit photographs are base impostures.

"It is not our purpose to dissent from the conclusion here assumed; but we take exception to the premises, which are not in agreement with science. Photographs of some objects that are invisible to the human eye may undoubtedly be produced. The spectrum of solar light is an example, portions of which, totally invisible to the eye, are brought out upon the photographer's plate; and their presence is also demonstrated by other instruments.

"The mental effect which we term light is supposed to be produced by the beating of waves of ether against the retina of the eye. These waves enter the eye with an average velocity of about 186,000 miles in a second, the length of the waves being variable, from one twenty-seven thousandths part of an inch. The retina therefore receives many billions of impressions in a second; and it is supposed that it is the difference in the number and velocity of these impressions that produces in the mind the sensations of the colors. If the waves which enter the eye have a much greater or much less velocity than the limits above stated, they do not, it is supposed, produce the sensation of light; and the objects from which such rays come, although they may

really stand before the eye, are, as we say, invisible. But although they do not affect the eye, they may impress the photographic plate, which has no such constitutions as the eye.

"One of the most successful methods of producing 'spirit' photographs is to place, in front of the sensitive plate, within the plate shield, a clear sheet of glass having nothing upon it except a thin positive of the 'spirit' that is to be produced on the negative. The portrait of the sitter is taken in the usual manner. The light which enters the camera lens prints the sitter and also the 'spirit' which is on the thin-positive upon the negative. This is a very convenient method, as it requires no manipulations likely to be detected; and is, we think, the favorite plan practiced by the best spirit photographers. Prints made in this manner pass current among the believers for genuine ghosts of the departed, directly descended from heaven.

"But a more new, interesting, and scientific method of producing 'spirit' photographs, is as follows: the plain background screen, before which the sitter is placed in order to have his portrait taken, is to be painted beforehand with the form of the desired 'spirit,' the paint being composed of some fluorescent substance, such as a solution of sulphate of quinine. When this painting dries on the screen, it is invisible to the eye; but it sends out rays that have power to impress the photo plate; and thus the image of the person together with the quinine ghost are simultaneously developed upon the negative. This is a very beautiful and remarkable method."

The statements embraced in the above, relating to the *modus operandi* of humbug spirit artists, are, no doubt, true. There are those who are dishonest at heart, and through whose nature a putrid current of depravity circulates, and who would steal cents from the eyes of the dead, they would present you a blurred image, formed through their own ingenuity, and claim that it was a "spirit friend." But mark the liberality of the *Scientific American*, it does not arrogantly assert, that "Photography of the Invisibles" is an impossibility, nor does it impugn the motives of those who are fully convinced—know, in fact, that the so-called dead, can, and do, return and impress their image on the sensitized plate of the camera.

The *Weekly Independent*, a paper published at Clyde, Ohio, and edited by a Baptist clergyman, gives an account of a spirit likeness taken by Mrs. Randall, wife of the spiritual lecturer by that name. It appears by the *Independent* that on Saturday, Dec. 6th, Mrs. Catherine Jackson, from Ithaca, N. Y., while visiting friends at Clyde, concluded that she would have her likeness taken, and for that purpose she repaired to the rooms of Mrs. Randall, artist, in company with Miss Nora Hunter, for that purpose. The Negative was taken when the phenomenon occurred, to-wit: When the picture was brought to light there was the countenance of a child looking over the left shoulder of Mrs. Jackson, and the spire of a monument rising up in front of her, enclosed within her right arm. The countenance of the child is plainly visible and so is the spire of the monument. Mrs. Jackson after a moment's thought recognized the countenance as that of a child she had lost some months before and the spire as that placed at the head of the child's grave. The *Independent* says: "We have seen the picture and know that there is no humbuggery about it."

The *British Journal of Photography* is seriously investigating the phenomena—spirit pictures, regardless of the sneers or contemptuous smiles of the Orthodox. The artist says that the first experiment was on one plate, taking three exposures. There were two mediums present. One of them sat with his back to the camera facing the background; the other opposite to him, looking toward the camera. "In every case," says the artist, "as soon as I got the plate sensitized and put in the camera, I took my seat by the mediums, leaving Dr. Thompson to uncup the lens when required to do so."

The medium next the background became entranced, and then by his influence he caused the other to pass into a strange spiritual condition. That condition had a most marvelous influence over his power of vision. The exposures were about two minutes. As soon as the lens was uncupped he used these words:—"I see a pale light all over. I can hardly see through it." In the second, he said:—"Now I see a luminous figure leaning to one side." In the third:—"I again see the figure." On development the first was found fogged; the second two contained white luminous figures, as minutely stated.

Another week after, but the fourth manifestation, before the lens was uncupped and during the exposure, he described "a light like purple crystal rising from the centre of the table—so very bright! It rises higher and expands at the top." In the fifth, he saw "the same light with a pear-shaped top." In the sixth he said: "It now is trying to form a crown, throwing out spear-shaped points—and so bright! I can hardly look." On development, it was found exactly as stated.

In a week after, and on the seventh manifestation, he described "a light behind him coming from the floor." In the eighth, he said:—"It rose up and over another person's arms, coming from his own boots." In the ninth, he said:—"There is the same light, but now another column comes up through the table, and it is hot to my hand." Then he, as if lightning had been shot into his eyes, exclaimed with great impulse:—"What a bright light up there! Can you not see it?"—pointing to it with his hand.

The artist says, "On our next evening we had most strange experiences; but, as I record here nothing but photographic facts, that they may be embalmed in your columns for future resurrection, I leave all out which would be

considered offensive in strictly scientific pages. After many failures I had prepared the last plate for the evening, and it was then 7:45. As soon as all was ready, one medium said he saw on the background a black dismal figure; the other medium saw a light figure—each stating their exact position. On developing this plate there came out but rather faint, the figures as described. I could not get them to print; I therefore made a transparency, and from it a negative, in order to get printing power. You will see how strange the result is. The black figure evidently belongs to the sixteenth century, is in mail, with long hair. The light figure is indefinite; in fact, the result is a negative picture to look at."

We are glad to note the fact that orthodox journals in England, devoted to photography, are not afraid to investigate any phenomenon, wherever it originates in or out of the church. The facts that we have presented to our readers show that the world of science really moves, and that the Star of Spiritualism is in the ascendancy.

The Prayer-Book Question—Expressions by Dr. Carpenter and Prof. Tyndall.

The *Cincinnati Commercial* contains an account by its London Correspondent, that exhibits the progress of liberalism in England among scientists. It appears that Dr. Carpenter is likely to become the next bogey of the theological world. The family of Carpenters is well known as belonging to the most conservative branch of the Unitarian denomination, in which two of them are preachers of the old-fashioned sort. He, himself, has long been supposed to hold the doctrines of that sect in their most moderate and innocent form, and it was, no doubt, on that account that the clergymen of St. John's College recently invited him to read a paper before them. We may premise that St. John's is an Anglican and religious institution, wherein the Bishops and clergy of London periodically assemble, listen to a paper or lecture, and then discuss the same. There were on this last occasion about one hundred and fifty of the most eminent prelates and clergymen present, and also a sprinkling of scientific men, among them Tyndall, who is very often, like a certain personage in the Book of Job, present when the holy ones come together. Dr. Carpenter took for his theme the "Reign of Law," and his treatment of it gave rise to a sensation—almost a scene of nearly a fearful character! He cast utterly aside the Duke of Argyll's accommodation of the Reign of Law to theological exigencies, and maintained that Nature represented a kingdom of orderly evolution, which had never been invaded by anything arbitrary, preternatural, or supernatural; and his address ended by the emphatic declaration, that the liturgies, litanies, collects, and prayers that were ever uttered never had influenced—never could influence—the course of this universe, nor mankind, nor a single individual, in the slightest degree.

There was a terrible silence when the Doctor sat down. Presently there arose an eminent London clergyman, who said that, if he believed the declaration just made, he would ascend his pulpit next Sunday only to announce that the church would be forever closed from that hour.

Then one after another the clergymen rose, and there was a hurricane of stormy protests. But when the rest of the company had exhausted themselves, Prof. Tyndall arose, and with a slow and solemn voice, said: "I am speaking to men of education and men of learning; to men who have studied in Universities, and have read history and observed the course of Nature; and I feel constrained to ask you as gentlemen of culture whether it is really possible that you can have any belief in the efficacy of prayer to affect this universe in the slightest degree?"

Amusing.

It is really amusing to witness the writings of the Young Men's Christian Association, in endeavoring to sustain the God of Abraham, Isaac and Jacob, on his tottering throne in the skies—somewhere! by solemnly petitioning the intercession of honorable bodies to prevent Spiritualists from enjoying the inalienable right of holding communion with the invisibles. Now be it known, that at Providence, R. I., God's earthly agents manifested their earnest condemnation of the Davenport Brothers, by petitioning the honorable Mayor and Board of Aldermen, to intercede in their behalf, making this statement:—"The Young Men's Christian Association of this city most respectfully represent unto this honorable Board that in the name of humanity, Christianity and the good of our people, they enter a solemn protest against the granting by this honorable body a license to the so-called Davenport Brothers for a public exhibition at the Opera House in this city, on Sunday evening next, and further pray your honorable body to now revoke, if granted, any license to said Davenport Brothers, in the name of good and the cause of the people, that the efforts of the Christian community in our city may not hereafter be confronted by licensed desecration of the Sabbath for the love of money and the deceiving of the people, and as in duty bound will ever pray."

They should have said, "that as God, Omnipotent and Omniscent, sitting on a six by ten throne, in the Courts of a golden-paved, silver-lined, and diamond-studded heaven, was inadequate to the task of preventing the wonderful Davenport mediums from desecrating their opera house and defiling the holy Sabbath, therefore the intercession of the Mayor and Board of Aldermen is demanded, to assist said God in maintaining his sovereign power and dignity against all sinners."

When the petition was read the following took place:

The Mayor said that the Davenport Brothers had made application as usual for a license, and he supposed their entertainment to consist of a lecture and not at all improper to be given on a Sunday evening.

Mr. Anderson said that he had been informed that the entertainment did not differ in character from the regular performances. Were it allowed to be given it would be seriously detrimental to the young men of the community, and he hoped the Board would revoke the license.

Alderman Clarke asked if the Davenport Brothers were connected with the Spiritualists.

The Mayor remarked that they claim their illustrations to be spiritual manifestations.

Alderman Manchester—Yes, the kind of spirits that can not work except in the dark.

Alderman Clarke was in favor of hearing both sides of the question.

Chief of Police Knowles said he was present at one of their entertainments, and found the audience small and orderly. What the Brothers did was a mystery to all, even to those on the platform with them.

The Mayor observed that there was nothing disorderly at their entertainments. When he gave a permit to them he supposed it would be a regular lecture.

The license was then ordered to be revoked on the ground that the exhibition was to be given as a merry-making affair.

It is Right.

We are glad to see those societies that do not endorse social freedom as promulgated by Moses-Woodhullites, give the cold shoulder to those speakers who endorse them. Many of them, when in full fellowship with Spiritualists, had the ability to only partially support their families, and now they present a sorrowful aspect when they are compelled to beg for engagement to lecture. W. A. Sanford, of Neenah, Wis., writes that "since the National Convention, a number of Woodhullite speakers have made their appearance, and others have made application to be employed as speakers in Northern Wisconsin, who had never been in this field before, which shows plainly how the matter stands in other parts, and I am sure they will find it no better in this quarter, and would advise them to save their traveling expenses, for they will need them."

The impudence of the Moses Woodhullites in the above instance met with a refreshing rebuke, teaching them that their impertinence was well understood, and that they had better seek employment among their own devotees. S. H. Ewell, of the *Home* (Mich.), *Observer*, writes, "I cannot close this letter without expressing my extreme gratification at the manner you have treated Woodhullism. I have desired to say this from the start, but you have been congratulated so much I have kept quiet. There is a good prospect that Woodhull speakers will be obliged to quit the lecture field and do something else for a living. Their day has gone by in this section. I had an application from Mrs. Todd, now of Ypsilanti, Mich., to lecture. I wrote to her to get employment among her own sect."

Mrs. Todd, no doubt felt that she had tread on the corns of a gentleman, when she was politely requested to get employment among her own sect. She will probably do so.

The same reception meets all the Moses-Woodhullite speakers. Dr. E. S. Walker, of Columbus, Ohio, writes, saying, "D. W. Hull has been here and tried hard to get a hearing, but the Spiritualists of Columbus not only repudiated him and his free love doctrine, they untidily, as far as I am acquainted, repudiated the Chicago-Woodhull convention, with its whole train of licentiousness. I know of his making a number of unsuccessful attempts to induce those taking the *RELIGIO-PHILOSOPHICAL JOURNAL*, to discontinue it. Spiritualists here are pleased with the way the JOURNAL treats this social question."

Let this Woodhullite present himself with the next tidy *RELIGIO-PHILOSOPHICAL JOURNAL* to a subscriber, and request him to discontinue taking the same, and if the contrast between the dilapidated appearance of D. W. Hull, and the neatly dressed JOURNAL, don't cause the subscriber to discontinue the former, we are no judge of human nature.

Contents of Little Bouquet for January, 1874.

Little Nellie Ingraham, by F. Jay R. Negro Superstition; Mother at Home; The Angel, by Hans Christian Andersen; Forgotten; Aim at Moral Beauty; Household Angels; A Strange Incident; The Two Kirja Bridges (illustration); The Angel, by A. E. Persons; A Specimen of Spanish Cruelty; Crime and its Reward, by A. Benton; A Woman's Story; Angels See You; Premonitions, by Thomas Brevior; Quiet Goodness, by J. R. Lowell; The Spirit World; Spirit Advice; The Castle Builder, by Longfellow; Ready Obedience; Miss Lottie Fowler's Mediumship, from Our Correspondent in England; Sing to Me; She Could be Trusted, from *Church Union*; Little Bouquet, by Mrs. A. H. Adams; The Indian, by Henry Launt; Stories About Animals, by Justin Wright; Noble Conduct of a Dog; Pins; Dead Mutes and Indians, from Our Philadelphia Correspondent; The Boy Who Eats Rats; A Child Bride, from *Chambers Leader*; Throwing Stones, by Henry T. Child, M. D.; How Other Babies Live; For Little Folks; The Street Sweeper, (illustration); Free Food for Young Men, by H. A. Harvey; How Shepherd Dogs are Trained; Our Prairie Girls; My Pet Pigeon, from *Le Messenger of Liege*; The Magpies, (illustration); Blowing Bubbles, by Malcolm Taylor; Danger Island; A Pleasing Incident, by Louisa M. Alcott; Our Girls; Our Home-Circle Varieties; Living Molecular

Atoms; Return of Those he Murdered; Abject Poverty; Beautiful Thoughts in Poetry; An Interesting Sight; Deal Gently with the Little Ones and Violet Light.

We are sure that the January number of the *LITTLE BOUQUET* will prove highly interesting to those who peruse its pages. Those who have not already subscribed for it, should do so at once, or send for a specimen copy; price fifteen cents. Address *LITTLE BOUQUET*, Chicago, Illinois.

Mrs. Dickinson's Reception in England.

We are glad to note the fact that whenever our mediums visit England, they always meet with a cordial reception. Such has been the case with Jennie Ferris, Mrs. Tappan, Lottie Fowler, and lastly Mrs. Dickinson. The *Medium and Daybreak* says, that "A full and happy meeting assembled at the Spiritual Institution, to welcome Mrs. Dickinson, the well known healer, on her return to London from America. Mr. Burns briefly introduced Mrs. Dickinson, and considered it a compliment, not only to that lady, but expressive of a deep interest in her work, that so many had come together from an informal announcement. After a piece of music, by Miss Maltby, Mr. Shorter addressed the meeting; also Mr. Ashman, Mr. Grafton, Mr. Smith, Mr. Whitely, and Mr. Whitley. The speeches were all of a practical and instructive kind, pointing out the great superiority of clairvoyant diagnosis and psychological treatment over the old blundering and poisoning practice of medical schools. Every speaker spoke in high terms of Mrs. Dickinson. She was then called upon to address the meeting, which she did, warmly thanking them for the pleasant expressions of kindness toward her. She was soon controlled by her spirit friends, and for a long time deeply interested the meeting by the various controls. 'White Pawn,' an Indian girl, controlled, and explained that 'William White,' late of the *BANNER OF LIGHT*, desired to give a message through her agency. He desired to say that he had not enjoyed the privilege of meeting the Spiritualists of England till he became a spirit, and he wished to say to Mr. Colby, his old colleague, that they should in Boston form a nucleus of friendship, such as had been for years maintained at the Spiritual Institution in London. 'Mr. White' thought the American Spiritualists should be more open-hearted, and extend a cordial welcome to English mediums and Spiritualists when they visit their country. They could not do better than take a pattern from the meeting which was then being held. 'Father Taylor,' of the Seamen's Bethel, Boston, also controlled, and was warmly recognized by Mr. Shorter and Mr. Crisp. 'John Chandler,' the guide of the medium, said that Mrs. Dickinson had returned through spirit-direction, for they perceived the good which might be done by her labors in this country. Mrs. Dickinson announced the pleasure she would have in attending the social meetings at the Spiritual Institution for a few Tuesday evenings, if the friends chose to meet her. Her spirit friends also intimated that she would be glad to meet those engaged in the healing art on Friday evenings, at her rooms, where she would gladly afford them the benefit of her experience."

A New Proposition—Only Twenty-Five Cents for Three Months.

For the purpose of placing the *RELIGIO-PHILOSOPHICAL JOURNAL* in the hands of thousands of liberal-minded people who have for years stood aloof from Spiritualism, and never taken a Spiritual paper on account of the free-love infamy which has, in their minds, tainted everything appertaining to Spiritualism, we propose to send the JOURNAL for three months to new subscribers for the nominal sum of TWENTY-FIVE CENTS.

This is just one-half of the cost of the pure white-paper on which it is printed. At the end of that time the paper will be discontinued unless renewed, as that will give ample time for such subscribers to determine the fact that neither this paper nor the great mass of Spiritualists favor, in the least degree, the so-called "social freedom infamy," which has so unjustly brought reproach upon Spiritualism.

This proposition will stand good for a short time only; due notice of its withdrawal will be given through the columns of the paper.

We trust that all true Spiritualists who are already familiar with the JOURNAL will exert themselves to place the same in the hands of their neighbors.

By a day's effort each old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our philosophy in its purity, certainly should be placed before the people, and now is the time for all to work to that end.

We hope to place the JOURNAL in the hands of twenty thousand liberal-minded people, who have never before taken a Spiritual paper, by the middle of January. Pass in the names of subscribers, friends, and we will guarantee that you and new subscribers will say that the *RELIGIO-PHILOSOPHICAL JOURNAL* is every way a most acceptable, and valuable exponent of true Spiritualism.

Fraternal Call.

Professor D. H. Hamilton gave us a fraternal call on his return trip from California to his home in Lewiston, Maine.

The Professor is in good health and spirits. He will receive calls to lecture in the Eastern States during the Winter. Address him at Lewiston, Maine.

DR. TAYLOR will lecture at the West Side Opera House, on Saturday evening, December 27th, on the Mystery of Edwin Drood. Dr. Taylor has created a greater amount of feeling in religious and dogmatic circles, by his "Radical Discourses," in the Globe Theater, than any man that has ever lectured in Chicago. The orthodox churches are in a tumult over it. If our friends in adjacent towns would

Buo. SETH MARVIN, of St. Charles, Ill., passed to the higher life, on Saturday Dec. 20th inst. Age, 73 years.

Buo. MARVIN was for many years a worthy and respected citizen of St. Charles, and an active business man down to the day of the commencement of his last illness—less than three weeks before his decease.

ARITHMETICAL CARDS & GAMES. *Send for*
CARDS *Pack.* With these Cards the drill
AND *of Menis' Arithmetic is made more pastime—*
GAMES *besides numerous games, can be played.*
Teachers, and pupils, and everybody, should
use them for instruction and amusement.
Agents are asked to take orders for these Cards
and to solicit subscribers for THE LYCEUM.
One pack, with book of instructions, sent post-free for
fifty cts. Address R. E. TAYLOR, Toledo, Ohio.

contemporary with the mastodon, etc. Price, \$1.50
Postage 20 cents.

* * * For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

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ATTORNEYS AND COUNSELORS AT LAW.
No. 125 SOUTH CLARK STREET.
Rooms 32, & 33.
CHICAGO, ILL.

The humanity has accordingly been told to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described: a constructive, preparatory, and preventive training, rather than a course of remedies, medications, and drugs. Among authorities on the following widely known and celebrated names may be mentioned: Bull, Dewees, Duncan, Gleason, Leaker, Montgomery, Napheys, Hendleton, Shaw, Storer, Tilt and Verdt.

Price postage paid, \$1.00

* For sale wholesale and retail by the Heligo-Philosophical Publishing House, Adams street and Fifth Ave. Chicago.

You live-day in a world that is filled with new discoveries and ideas. That which religion fails to tell you, science will surely reveal to you; and if you stand hesitating by the threshold of the light of truth, which is before you, then science will open it wide for you, and you will be obliged to enter whether you will or not. The march of thought is outward and onward. You are being drifted unconsciously away from your fastenings, and if you have not your anchor, you will be carried away. The letter, you will be floated out on the great sea of popular doubt. For what shall become of those who look upon the Pope as the head of the Church, if there shall be no Pope after awhile? And what shall become of those who look upon outward institutions as the only outward theologies as being every thing, if there shall (one day) be no outward institutions, but only the living Spirit dwelling in your midst? It behooves you to fasten your spirits where they may stay, and may be drawn upon to new institutions. It only when the sea is well grounded—is confirmed in its idea of immortal life and conscious existence—that it can surely be said to be at rest. The knowledge of the external mind is relative, and expands from day to day; it tells you which way is the secret path, and puts another in its place. The rainbow, which was formerly a miracle, is now the broken rays of light refracted by the falling water from the clouds. That which was supposed to be an express visitation of the Holy Spirit, is now a mere reflection of the laws of God. When it was believed that the earth was flat, and that the stars were held up by glass tubes in which they revolved, and that the earth was the centre of the solar system, it was considered impious for man to venture to question the established system, and took its place among the established things; and the old religion perished because it was not in the truth. So to-day, if you would ground your belief in knowledge, deny no such fact that may appear to your senses. Be not afraid to question the old dogmas, and behind that law the Divine Mind to make

Continued on Fifth Page.

New York Department.

BY E. D. BABBITT, D. M.

Subscriptions and advertisements for this paper received at the New York Magnetic Cure, 47 Fourth Avenue, by Dr. Babbitt.

The Press Mightier than the Pulpit.

I have just been looking at the picture of the new New York Tribune building, which is in process of erection. The main building is to be nine stories, or one hundred and fifty feet high, and the tower two hundred and eighty-five feet above the foundation, which makes it five feet higher than the spire of Trinity Church, which so proudly overlooks, but does not control, Wall street. This one institution has a power equal to hundreds of churches, spending, as it does, \$250,000 on its foreign correspondence alone, and although, like the secular papers generally, unfair toward Spiritualism, yet it is more liberal than orthodox likes it to be. The press, generally, is in advance of the pulpit. For many weeks following the meeting of the Evangelical Alliance, the Tribune columns abounded with extracts drawn out letters about the great wrong committed by the Dean of Canterbury and Bishop Cummins, because they were so loving and tolerant as to commune with another church than their own, and split hairs about some trifling little formalism of no earthly account, as compared with the saving and upbuilding of the great dying world around them. Tired of such a misdirection of strength, and such a useless discussion, I sent a courteous little letter to the Tribune, showing how the people were running away from the great issues of the entire opposition to Christ's practice and teachings—showed how a great church of the present day will not even commune with others who have water put on only a part of them instead of all over them, although Christ deemed it too small a matter to occupy his great soul about—showed how another church would not commune with any who did not sing the psalms of Hopkins's version, which perverts the spirit which it retains mainly the words of the Bible psalms—showed how others had been a Bishop's hands upon them to make them make them as though said hands may have lost all the magnetic and life-giving power which made the Apostolic hands so effective. I proved briefly, how the world was struggling and dying for higher and more spiritual conceptions, and I fondly hoped the Tribune would allow the people to see some common sense views of the subject, instead of such superficial considerations about formalities, but my article never appeared. The secular papers must today to theological prejudice.

Friends of liberal thought, I see abundance of reasons on every hand why you should sustain your own papers and make them mighty engines of power, to save the people and lead them to a grander manhood. By all means sustain your RELIGIO-PHILOSOPHICAL JOURNAL, your BANNER OF LIGHT, your LITTLE BOOZER, which has proved itself so worthy and beautiful, your BRITANNIC QUARTERLY, so grand in its philosophy and its influence, and all other high-toned journals of liberal thought. Take less meat, less tobacco, less wine and beer (reformers, however, are not supposed to drink liquor), in order to save enough for such works, for you will thus doubly bless yourselves, and sustain these great forces which are for the upbuilding of the people.

Chicago has quite a name for its magnetic physicians. Dr. Swan, formerly of your city, is a rising star in the magnetic world of Hartford, Conn., and your Dr. Johnson, who is about to return, has been spending some weeks at the Windsor House, and treating some New York patients. By the way, you ought to see the Windsor House. It is a beautiful building, and the most pleasant and pleasant and harmonious relations, without legal organization, it became incorporated under the laws of the State in 1865, and from that date has enjoyed all the privileges and immunities enjoyed by other religious corporations.

There is a law requiring a lamp to be placed at the city's expense in front of every church built within the city limits, and as soon as we became incorporated, the city authorities, transcending the letter of the ordinance, placed a lamp before the door, and thus showing their respect for our movement.

The basic idea with us has been widening the channels of communication with the spirit world, growing in rapport with the advanced intelligences of the higher life and spreading the light among the people as far as our means would permit, a knowledge of that divine philosophy which we are unfolding from the facts and phenomena of spirit intercourse.

We thus form an entirely independent body of Spiritualists, having no connection with, and no responsibility for the words or deeds of any other association, local, state or national.

We have not sent delegates to any meeting of the so-called American Spiritualists, nor have we endorsed or condoned any of their proceedings. As free men and women they have the right to meet and give utterance to their views—let them be what they may.

If the licentious man and the woman of strong passions, from a desire to gain money, will dispense of their own choice, and the impure condition of their inner lives, to expose these festering ulcers of our social system which a sense of common decency has hitherto kept covered from the public view, I can not think that an intelligent people will fail to understand them and recognize their true position.

An ignorant, one who knows not the meaning of familiar terms, might fail to make the distinction, but no man or woman of ordinary intelligence will ever mistake an avowed sensualist for a Spiritualist. They are in direct antagonism, the sensualist reveling in the indulgence of his lower animal appetites; the Spiritualist dwelling calmly and serenely in the higher attributes of his nature. While we remain a free people, each must have the right to do as he or she chooses.

The Physical Medium, H. B. Allen.

ED. JOURNAL.—As I am receiving a large number of letters from all parts of the country in relation to the phase of spirit manifestations that takes place in the presence of H. B. Allen, I thought that in consideration of the intensified interest and spirit of inquiry manifested in the spiritual phenomena of the present time, and the short synopsis of them witnessed by myself at a recent seance, might interest your readers.

At the house of Wm. Denning, in Canaan, Vt., on Sunday evening, Dec. 7th, was assembled some twenty-five persons, among them the most prominent and influential families in this vicinity. After some preliminary arrangements, which consisted of tacking up a quilt across one corner of the room, and behind it placing a chair, upon which was a dulcimer, lamp, tambourine, and some other things, promiscuously on the dulcimer and floor. In front of this quilt-screened space were two chairs which were occupied by the medium and a gentleman selected from the company—the medium clasping with his hands the arms of the gentleman by the sides of the gentleman's arm and the medium's hands being covered by a shawl, and the medium being entirely in sight, with light enough during all the manifestations for every object

in the room to be seen. In a short time rapping was heard and was soon followed by several tunes being played upon the dulcimer, bells and tambourine in concert. At times during the musical performance, hands were repeatedly seen above the heads of the gentleman and medium sitting together, and twice the hand was elevated over the screened space, minutely but rapidly backward and forward and thrummed at the same time.

A slate being called for by the spirits, one was placed on the dulcimer, and soon a communication was written on it and signed, then handed to the gentleman, a Mr. Hanson, sitting by the side of the medium. The gentleman, a lumber merchant, doing a large business in this place, but is a resident of Holyoke, Mass. He is not a Spiritualist. He stated to the company that he recognized in the communication the handwriting and the name of a good friend, who was lately deceased, and the circumstances of which the medium had no previous knowledge. Finally, after a powerful imitation of a great variety of sounds, tossing the instruments, etc., the dulcimer, which weighs upwards of twenty-five pounds, was turned over sideways two or three times, being put much higher than the medium's head, and then placed on the floor, and during all this display, of what we would infer would require great muscular power and intelligence, there was not a perceptible sign of exertion on the part of the medium.

The above was what had been seen. I have been told by reliable persons that faces have been seen that were recognized, and many other very startling and varying phenomena at different times.

Henry B. Allen's mediumship first presented itself when he was eight years old, and began to attract considerable attention by the time he reached his thirteenth year, and now he is in his twenty-second year. He has held seances for these phenomena in many States, but mostly in the northern part of Vermont, his native State, and has been the subject of opinions that prevail as to what produces that which takes place in his presence, all who are acquainted with him, and know his daily life, habits and associates, believe him an honest young man, and possessed of too much principle and self-respect to stoop for any purpose whatsoever to the practice of deception.

Mr. Allen is traveling with me, it being necessary in the exercise of his gift, that he have an assistant to conduct his seances, explain conditions, etc. Our seances will only be held in some like-like parlors, so that the best possible opportunity may be afforded to witness the phenomena. Our present engagements take us through Troy, Southern New York, Northern Pennsylvania and Ohio, back through Southern Ohio and Pennsylvania to Friends on our route, who are willing to open their doors and homes to us, and assist in getting intelligent investigators into our seances, are requested to write me. We shall go into the far West and South in February and March, and we propose to stop at every point we can. Address for the present, Binghamton, N. Y.

J. H. RANDALL.

Canaan, Vt.

The First Spiritualist Congregation of Baltimore.

BRO. JONES.—A letter from Baltimore in the BANNER OF LIGHT of 6th inst., refers to our organization as having had the action of the late convention at Chicago under consideration, and as evidence that it was unnecessary for us to repudiate the views adopted by that body. The impression conveyed is erroneous. We have never had that subject before us. The First Spiritualist Congregation of Baltimore, has had an uninterrupted existence of sixteen years, and during that time has enjoyed the most pleasant and harmonious relations, without legal organization, it became incorporated under the laws of the State in 1859, and from that date has enjoyed all the privileges and immunities enjoyed by other religious corporations.

There is a law requiring a lamp to be placed at the city's expense in front of every church built within the city limits, and as soon as we became incorporated, the city authorities, transcending the letter of the ordinance, placed a lamp before the door, and thus showing their respect for our movement.

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Home, or the bigamous doctrines so tenaciously held by Brigham Young and his latter day apostles, and other responsible persons. Not that in conclusion I would add that our Lyceum is in a healthy and thriving condition, and our Sunday evening meetings are well attended by interested and attentive audiences.

Yours truly,

W. A. DANSKIN, Pres't.

Baltimore, Md.

Several Chips.

BY J. N. BAILLY.

These are piping times, in spiritualistic journalism and discussion. And the advocate of Spiritualism who shall undertake to rest upon the fence, or to keep favor with all sides and repel none, upon the "vital issues" of controversy between the opposing forces, will find that actual neutrality will not be tolerated by any.

RUN UP YOUR COLORS.

It being generally deemed suspicious, whenever a spiritualistic advocate evidently strives to avoid a decided public position upon the small issue—opponents of free-love, promiscuity, do not naturally seek to secrete their sentiments, or in any manner support or encourage champions of free and easy (sensational) sexualism—it would seem safer, wiser and more manly, to display the colors of a decided opinion and explicit, though kindly, expression which shall unmistakably indicate the real position.

And while we fully recognize and appreciate the royal virtue of a broad and discriminating charity, and a tender desire and effort to disengage the mind and restore the action to a healthy moral standard of life, it seems as plain that duty equally demands that the advocates of pernicious doctrines shall be emphatically discouraged and ignored, as teacher, leaders and representatives of true, beautiful and angel-inspired Spiritualism and righteous reform.

When those places which teachers before the people, as exponents of Spiritualism or reform—helps to sustain them as speakers, publishers or social patterns, are (perhaps unintentional) enemies of true Spiritualism and reform. For, "He who is not for me, is against me."

NOT—

The fact that opposition, protest, and especially secession from the so-called National Association of Spiritualists, recently flying its black flag at Chicago, was so thinly represented among the "delegates" (taking part in that detestable assembly, prominently present as evidence that Spiritualism virtually sustains and underwrites its social and political doctrines of Woodhullism. But this is a mistake.

The truth is, that the National, *alias* American, *alias* Universal Association of Spiritualists, has never truly represented the cause of Spiritualism in America or anywhere, and had not the confidence of Spiritualists generally. And especially for the last two years, it has commanded but little attention or respect nearly all former prominent, earnest and wisely devoted promoters of the work, giving up all hope of securing it from the group of ambitious charlatans and fanatics. True, some of its earnest and rational promoters endeavored, at Boston, to rescue the unwelcome graft from the hands of private speculation, but they were utterly unsuccessful, and hence scarcely any real good or collective body of Spiritualists accredited delegates to the Chicago convocation. Very few Spiritualists, who are not more Woodhullists, did or cared to attend that "untrammeled" (?) body.

AT TROY,

Where the little of Spiritualism belonging to said association, was captured and placed upon the raft of Woodhullism, since which, rapid downward progress has been made, this detestable assembly, and single-handed, single-womaned the convention that death and destruction to the association, would inevitably result from the course which succeeded by questionable means—working openly and by parliamentary means, as well as by warning, and by the use of the cat's paw, single, noble voice (N. Frank White's) being publicly raised in opposition to the fatal work.

The champions of social anarchy was declared elected to the presidency; and the warning of the cat's paw, single, noble voice (N. Frank White's) being publicly raised in opposition to the fatal work.

Since that time both word and voice of the writer hereof, have repeatedly sounded the warning note and suggested healing prescriptions. And it is a source of unselfish satisfaction and hopeful joy to observe now the almost universal repudiation of Woodhullism by Spiritualists, meeting of conventions and individuals. And this, by the very means suggested and urged a year and a half ago, in an article by this deponent, published in the RELIGIO-PHILOSOPHICAL JOURNAL.

No earnest, humble worker for the right was ever more misrepresented, or more vindicated. Such is undoubtedly sufficient compensation, especially when added to the consciousness of never having mistaken, upon this issue, right duty or even wise policy—the recognition and tendency of the pilots of that note, and the recognition of the nature craves a full and complete acknowledgment of their merits and happy accidents, while it is painfully conscious of the certainty of getting over-pat and undue advertising, gratis, for its misfortunes and mistakes.

HE YE PHILOSOPHICAL.

Bro. Kynon's plea for "simple justice," at the hands of the reporter of the "Northern Illinois Conference of Spiritualists," is provocative of both amusement and sympathy—the latter, because of apparent injustice and manifest egotism and partiality; amusement, to discover an "Old Sager" spiritualistic advocate, who could possibly expect much favorable notice, of any other than the "gentle—257" words, avoidings, gentleman of the "advertising" press.

But stop and think, brother K., that many another gets no recognition or acknowledgment from contemporary laborers in this spiritualistic "vineyard of the Lord"—that, really, those graps of the hand, and certainly the undoubted consciousness of fidelity to duty and right, is full compensation. For what those blatant egotists and ungenerous, unjust collaborators or recipients fail to duly credit, or even to convey and impress wrong conclusions upon the majority—the careless, non-discerning, and psychologic subjects of man's lords, the great future will do each and all justice. The trial of vanity and puffery, and the scales of psychologic enthusiasm, hatred, envy and misrepresentation, will also fall into a common pit of error, and be destroyed. Yet the right of a weakness—human nature, desires due credit and justice, even while sure of its own, in the Land of Light.

RECOGNIZE THE GOOD.

But our brave brother—the reporter—as also many others, is and are doing a noble and highly useful work, each in his or her own way, or at such an hour. Let us not obstruct in the way of any who have noble morals, lives of rational and becoming

independence, with due regard to the ever active obligations of fidelity to all moral and legal duties and responsibilities. Not that alone, but also let us encourage, by deed and word; by publicly noticed recognition of the good—the usefulness of each one's work. But whatever any may do, all will surely find just compensation. If not in this life, then later in "There."

Emporia, Kansas.

Lecture on Mesmerism.

BY MR. H. W. HOWELL.

On Thursday evening, September 25th, Mr. H. W. Howell delivered a lecture on "Mesmerism" to the Dalston Association of Enquirers into Spiritualism, at their rooms, Navarino-road, Dalston, London. The president, Mr. Alfred E. Loyell, occupied the chair, and there was a large attendance of listeners.

Mr. Howell said that among the objects to Spiritualism were some who took that position owing to erroneous conceptions, others believed it to be Satanic, and eternal perdition to be the result of practicing it; these were uncomfortable people to deal with, and with such a glare before them they would not readily receive the truth. Mesmerism, in other words, was sometimes killed or driven mad by mesmerism, or that a mesmerist could use his power over a patient for evil. Some of these ideas were partly false and partly true, but all were prejudicial to the cause of truth. "Tepidism" was right in saying:

"A lie that is half a truth is ever the blackest of all."

For a lie that is all a lie may be met and fought with outright, but a lie that is half a truth is a harder matter to fight.

The general popular ignorance of mesmerism was almost as great as the ignorance of an old lady who, hearing that mesmerism had been used to relieve disease of the lungs, said to her son, "I don't know, I don't know that mesmerism was good for the lungs, but many years ago, when I lived at Thaxted, I used to gather it out of the hedges before the dew was off it of a morning, and put it in a jug before the fire with water and loaf sugar, and drink a couplet about black, for the rheumatism, and it used to do me a world of good."

He would endeavor to give his hearers more accurate ideas of the nature of mesmerism. He then explained the nature of polar forces, as exhibited in the phenomena of terrestrial magnetism. He said that mesmeric force had a polarity of its own, that it traveled through various substances with varying degrees of rapidity; he did not show or describe any experiments to prove these interesting statements, but he said that the electric magnetism, it showed no disposition to counteract the force of gravitation. He added that metals and crystalline bodies "exhibited mesmeric force," and their effects in relation to human beings were astounding to novices, and that the influence acted upon individuals when their influence was not equal.

Although all persons were doubtless more or less subject to mesmeric influences, on a rough average perhaps one person out of every four of five, was consciously sensitive to the influence of a magnetic operator. By simply approaching a crystal, a metal, or a piece of a living organism—say a freshly cut stick—to the forehead of a sensitive, a sensation of heat, cold, or a current of air is felt, and if the object is moved, say toward the chest, the sensations follow it. By continuing the experiment in this manner, deeper impressions are made, and other changes in the condition of the body of the sensitive may be produced, without fancy taking any part in the matter, as rigid, experiment has demonstrated. Crystal vision is simply a mesmeric effect. He said that many of the cures effected by the British Museum, were full of influences laid to the sensitive. He knew that nothing could be more easily demonstrated to a candid investigator than that mesmerism was, perhaps, the most potent of all known remedial agents in the case of disease or injury, and that many of the maladies deemed incurable, yielded to its power. Persons who did not feel any unusual sensations from mesmeric action could still derive benefit from mesmerism, if properly applied. Mesmerism, contrary to a general opinion, effects more cures in other than nervous diseases; and it was not true that the weak were mesmerically affected. Marvelous benefits were sometimes received by strong patients, from operators inferior to them in strength of body and mind. He said that healthy persons put to sleep, and sick ones relieved, by feeble children, and feeble men by delicate women. A crystal, or the human finger, pointed to any particular portion of the brain of the sensitive, rendered the functions of the part active or quiescent, according to the manner in which it was applied; and this was the simple explanation of the whole of the phenomena of phreno-mesmerism.

In what was called "Electrobiology," various classes of mesmeric phenomena were confused. The discs or other objects given to the sensitive, had no direct influence; they simply withdrew the attention of the sensitive from surrounding conditions, and induced the quiescent state of mind favorable to the reception of mesmeric force. "The Electro Biological" state was known as the "sub-mesmeric" or "impressible" state, and the sensitive under which the sensitive acted might be regarded as dreams, produced by external impressions acting upon persons apparently wide awake. Somnambulism was analogous to this state; so, too, were a great many cases of insanity. The subject of biological experiments often appear to be wide awake and perfectly rational, except in regard to the one idea forced upon him. A mesmeric operator can make some of his subjects do certain things by merely determinedly willing that they shall do them. There are also cases of mesmeric sympathy, in which the subject thinks the same thoughts as the operator, or sees the same objects, or tastes the same substance. Although he retains his own individuality, he may know what is in the mind of the operator, or there may be bodily sympathy with the most sympathy, or vision. He had heard, but did not believe, that a Vermont farmer had invented a new and cheap plan for boarding. One of the boarders mesmerized the rest, then at a hearty meal, the sensitized being satisfied from sympathy. Many cases of clairvoyance were told more than a high degree of this sympathetic relationship. True clairvoyance, however, was a reality, but of rare occurrence, and a sensitive might occasionally say most truly:

"I feel an atmosphere of waving light, brighter than chrysolite, more pure than flame, Round me and in me."

An instance of true clairvoyance was exemplified in the case of a person who sees how many pips are in each uncut pear or apple, taken successively at random from a heap of such fruit. It is not clairvoyance, like other clairvoyances in various degrees in the same or different individuals, at various times; it extends from seeing through closed eyelids and

opaque substances, to the perception of microscopic objects, to the perception of the medicinal and other properties of various kinds of matter, to the perception of past history, to the perception of future conditions and events.

The more developed the interior law, The clearer things will brighten, till at last The whole world shines translucent.

Clairvoyance sometimes manifests itself without the agency of any human operator. In mirror and crystal seeing, the object may not merely concentrate the attention of the sensitive, but the substance itself may sometimes have a mesmeric influence. Clairvoyance is frequently put to him as "Is not Spiritualism nothing else than mesmerism?" He regarded what was called Spiritualism as a thing which, whether true or false in its theory, demanded the most thoughtful investigation by all honest people, more especially by the teachers of science, law, and religion. It was too important a thing to be slighted—

A strange and shadowy place it seems, but full Of marvellous beauty, of departed worlds, Mysterious wonders, and Thessalian magic.

If the assertions of some of its witnesses were true, Spiritualism stood to humanity in an advanced life, as mesmerism did to it in this life. Mesmerism did, indeed, throw a broad flood of light upon the whole subject. They might say, "Yes, but is Spiritualism true?" In his experience of interest he had found that there was a borderland of phenomena, in regard to which the mesmerist was left to depend upon his reason alone, for want of perception like that of his subject. The echoes from that borderland told of things and beings in higher states of existence, and all appearance forces came to conclusions as to the possibility of revelations of other modes of existence. A knowledge of physics, chemistry, and phrenology, would form a good basis from which to begin the study of mesmerism, and whatever may exist beyond. (Applause.)

Mr. George Robert Farnham inquired what circumstances the lecturer had experienced a foreign influence while experimenting.

Mr. Howell, in reply, gave several illustrations of an intelligent control superseding and opposed to his own.

Mr. Thos. Bylton asked what origin was generally supposed in such cases?

Mr. Howell stated that questioning the sensitive, the answer came, "We are human spirits who have passed from earth life."

Mr. G. R. Farnham called attention to the experiences of Mr. and Mrs. Farnham, who demonstrated to Mr. Varley the fact of spirits communicating with mortals. (London Spiritualist.)

A. E. Giles on the Sunday Question.

Hyde Parke, the home of Mr. A. E. Giles, is situated eight miles from Boston, of which it may be called a suburb, being the home of many of its business men, and directly relying on that city for supplies. It is a charming village, and from the hilltop on which Mr. Giles' residence is located, an exquisite prospect of vale and hill, distant mountains, and a sweep of horizon is presented. Here our friend enjoys, after a successful career as a lawyer, the seclusion he loves, and devotes himself to the study of the great questions of the day, to which he brings a thorough and ripened scholarship.

At a "Temperance Mass Meeting," held in this village, officered and directed by ministers of religion, as usual with all temperance movements, in the interests of Christianity, the Sabbath question was taken up, and it was resolved to do all in their power to prevent personal example and the use of all proper means, to stop the desecration of the Sabbath, which is a subject of profound solicitude to all thoughtful minds. Mr. Giles, at once in the columns of the local paper, the *Norfolk County Gazette*, exposed the error, and protested against this invasion of rights, and of liberty. The ministers replied by reiteration from their pulpits, which forcibly called the subject to his critical attention. Here his erudition and profound historical knowledge was displayed to great advantage, and he completely annihilated his antagonists, and those who are too ignorant to perceive their discomfiture, and for weeks the columns of the *Gazette* were teeming with "replies," that remind one of the weak piping of gnats. Mr. Giles is "master of the situation," and he poses the question with such logical clearness, and such calmness and unswerving candor, that even his opponents acknowledge his superiority. Mr. Giles has spoken already to a large audience, for at least a hundred thousand have read his article, but we hope he will extend its influence by issuing it in tract form, and through the "Liberal Tract Society," or "Liberal League," scatter it broadcast. The question is now of vital import, and Mr. Giles not only sounds the tocsin of war, but the knell of Sabbath fetishism.

HUDSON TUTTLE.

Letter from G. A. Lomas.

MR. DEAR BROTHER JONES.—You N. Y. Correspondent, the brilliant Babbitt, fails, as do ninety-nine in one hundred, in comprehending the position of the Shakers. His article on the Shakers in N. Y., while paying us a splendid compliment, misrepresents us when saying, that the Shakers disagree as to whether God made a mistake when instituting sex in the race. We have been most plain on this subject. We do not marry; we do love those who do marry, and who, marrying, keep the law of nature, by using marriage for its God-given purpose. We do not expect that marriage on this earth will ever cease to be; nor that reproductions ought to discontinue. We would that the people were in better trim for the relations of marriage, that their specimens of the race might be the result; and that accomplished, we doubt not, that half the evils now extant would come to an end, and marriage would be honored, not abused as now, by being a kind of safety-valve to throw off spasmodic human lust. We bless marriage in its uprightness, and to it, in this uprightness, look for the source from whence must come, out of whom God can make Shakers. Marriage is a Jewish ordinance, not a Christian institution. As Moses was a schoolmaster to bring souls to the Christian dispensation, so, upright and physiological marriage comes, as the schoolmaster to Shakerism—far nearer than the old maidism or bachelor life of selfish humanity, and which we intensely hate. We purpose being by walking in the Spirit, and in the Spirit, to fill unspiritual lusts of any kind. We consider Marriage, War, Private Property, with participation in worldly government, very unchristian and Judaical, whether practiced by those calling themselves Christians or Spiritualists. But none of us have reason to think us unreasonable when we are not misunderstood.

Shakers, Albany Co., N. Y.

[Continued from First Page.]

tain and uphold it forever; and although it may be said in the letter of your Church that you cannot hold communion with spirits, when they come to communicate at your altar, or at your hearts, and give you proofs of their presence, you can not refuse them admission. Rather bind them, that the light of their countenance may illumine the dark mists in which you have traveled. Then the grave and sepulchre will no longer be places of gloom—dark-houses in the world. Rather bind them, that the places filled with want and crime and sin may perceive the light and presence of the living spirit; for if it be true that angels can come as of old, and if it be true that they have rolled away the stones of the sepulchres of those you loved, be sure they are mindful of every goal and prison, every place of darkness, and they call you to account as to how you have interpreted the teachings of the meek and lowly Jesus, and still have not instructed these erring ones.

The gifts and voice of the Spirit to day mean something more than that the lips of love have been unsealed and may speak to you again—mean something more than these; they mean that the old religion shall be made new; that the form shall perish, but the Spirit shall live; that the letter shall govern, but only the breath of the living God; that there may be leaders many, and creeds many, and temples many, but that there shall be but one living Spirit. It means more than this; it means that that inspiration or voice that uplifts hither and thither, and that has no word of condemnation or bitterness in the religion that shall govern all the world—priests, kings, institutions, all to the contrary.

The voice of to-day that is abroad in the land, that speaks with every utterance of inspired wisdom, that will be heard by the State council and Church council, is, that humanity is the child of God, that every soul is the object of his care, that all must receive the benefits of his instruction and counsel. The spirit-world come to-day to tell you this, to imbue the letter with a new spirit, to create new fires on the desolate altar, to kindle a new flame in your hearts, to make way for love and kindness, and to do away with envy, malice, and hatred. It is not the work of a single breath, hour, or day; but it is that this living presence is everywhere about, that it must and will work its way into your hearts, that it must exult and elevate the good and noble, and put down that which is low and debased. There shall be some that will cry out, "Wonderful! The blind can not see the light, the lame man can not get up and walk."

Now understand, that there are those who have been blind in spirit—who are desolate, do not wonder; if there be many that stagger beneath the light of the new life, do not be surprised. Remember, in time these things will establish their equilibrium, that the forces of nature are always equal, that God sends the Spirit and also the power to bear it, and if you will heed its utterances and give voice and make room for it, your house will expand, your courts grow broad enough, your churches large enough, for the Spirit to dwell in. For you know that step by step has the Church adopted each new improvement; step by step have music and art and science taken their appointed places in the world; step by step has culture gone on under the lead and guidance of reason; and religion itself becomes the handmaid of science, but it will not be so; science shall be the handmaid of religion; the natural powers of man shall be subservient to the spiritual; the body shall obey the soul; and there shall not be Materialism even in the ranks of professed believers. Too much has it been said that religion shall be subservient to human reason, that the Church shall bow down while science declines. Too much has intellect been made the god of modern worship, and reason—the human reason that is so deceitful, instead of that intuition which is always reliable—been made the unerring guide. The gifts of the Spirit shall reveal man to himself; he shall know that the intellect is but the handmaid of soul, that the human form and body are but attendant upon the Spirit to do its bidding, that the voice of reason gropes blindly, while the voice of the Spirit is absolute. When reason herself says she can not go farther, when science declares that it has no explanation for these gifts, when intellect is baffled, then supreme and calm by the doorway of the Spirit, stands intuition, saying: "I have been here, but ye heeded me not; now I dwell with you forever." And when this voice shall abide, when spirits shall be with you always; when you shall know that the ancient altars have again resumed their wonted fire; when every voice of inspiration in the past shall be awakened again with new fervor; when you shall read the sacred utterances in the light of the new-found faith and hope—how the world will grow brighter! how those that are chained will become disentangled! how the spirit, waking up in the glad morning of that day, will hold its powers, its attributes, its gifts from the Divine. You know—the best of you—how blind and groping the world is to-day; you know how far short the senses fall of understanding the Spirit; you know what it is to be baffled in the search for truth, by the very feebleness of the human intellect; you know what it is to be of you—to get into despair and sink into despondency because you can not probe questions that lie beyond the realm of the senses. Be sure that the gifts of the spirit will reveal them unto you; be sure that with these shall come new-born intellects and higher hopes; be sure that you shall not grope in darkness, but come gradually to the light through inspiration, through prophecy, through prayer, through the sustaining power of the Divine Mind.

Little Bouquet.

We are very anxious that our friends, all over the country, should see the *LITTLE BOUQUET*, that they may the better judge of its beauty and its merit. To that end we will send to any address, specimen copies from May to January, on receipt of ten cents a copy.

This proposition will place the whole nine months' issue in the hands of the family of children for the nominal sum of ninety cents—a single dollar will pay for the nine last months, together with the forthcoming February issue.

A dollar thus invested for the benefit of the youth and children of any family, will be of more real value and deeper interest to them than any other reading matter of the same expense ever placed in their hands.

Address, *LITTLE BOUQUET*, Chicago, Ill.

The Fall of Man, critically reviewed, is the title of a highly interesting little pamphlet by M. B. Craven, whose name as an author, and contributor to this paper, is well and favorably known to our readers. Mr. Craven has sent us a supply for gratuitous distribution, to all who may order books of us and request a copy.

Letter from Austin Kent.

DEAR FRIEND:—Yours, enclosing 2.00, came safely. It never could have come in a better time. Many thanks. It grieves me to know that so many poor people must wait this winter. The winter is mild here, I hope it is West. I am thankful that I am no worse off. If more should be sent you for me, take at least two dollars for the JOURNAL.

Your friend,
A. KENT.

Stockholm, N. Y.

No! Brother, not one cent will we take for the RELIGIO-PHILOSOPHICAL JOURNAL. You shall have it free. We have none more deserving on our free list, of several hundred.

While many who agree with your sentiments on the Woodhull infamy, and discontinue the JOURNAL because it exposes the fallacy of such a doctrine, you would part with a portion of the little you get for its perusal.

That you are honest in your views, no one can doubt, and you shall have the JOURNAL free, and we hope it may be the means of causing you to see that there is no lack of freedom of our press, that the advocacy of Woodhullism is excluded from our columns.

Our readers generally understand what the social freedom doctrine is—it being no part of Spiritualism, any more than Orthodoxy, and our paper being devoted to Spiritualism, can not be perverted to the advocacy of "social freedom," any more than it can be to that of orthodoxy.

Spiritualists who protest against Woodhullism and yet advocate holding our paper open to the infamy, really love that which they are ashamed to confess.

A word to our friends. Bro. Kent is a very liberal minded man, far advanced in years, so afflicted with disease that he can not help himself even to his food, when placed before him. If there was ever a subject of charity, he is one. Little contributions of one dime or more, will be thankfully received by him. How many will remember him during the first half of the month of January? Send on your contributions in a letter, envelop—address, Austin Kent, Stockholm, N. Y.

Your own conscience and loving angels will bless you for even the pittance of one dime to this poor sufferer. His noble heart will be gladdened thereby.

It is much better to direct to him than to us. It saves us the trouble of keeping the account and again remitting to him.—*ED. JOURNAL.*

Any One can Try Their Hand at It.

All who wish to engage in procuring trial subscribers for this paper at the rate of 25 CENTS for 3 months, will be furnished with the JOURNAL free during the same length of time, on sending a list of not less than ten subscribers, with a post-office money order to pay for the same.

All who send money orders are authorized to take the cost of the same out of the money by them collected, provided the order covers the expense of ten trial subscribers.

Hundreds are now receiving this paper free. Here is a good chance for them as well as for many others, to get the JOURNAL by a little exertion, without paying cash, or as a matter of charity.

A great many people in every neighborhood will try the JOURNAL at that price, out of curiosity, if for no other purpose. The trial will in many cases convince the thoughtful that Spiritualism is worthy of their further investigation.

The Shaker and Shakeress.

The above is the name of a medium-sized monthly newspaper, printed on beautiful fine paper, clear, nice type, and well filled with interesting matter by the best writers and thinkers of the order of Shakers.

The Shakers are Spiritualists in faith, and extremists, as we understand them, on the sexual question—celibacy being a cardinal virtue, never to be fully endorsed by the masses; hence they do not expect the world to become depopulated by a full fruition of their faith!

We speak not by authority, but from a general understanding of their faith, as we gathered it from reading their works over thirty years ago.

That they are a very orderly people, of culture and industrious habits, and a class who by intelligence and industry, banish crime and poverty from their communities, will not be denied by any well informed person.

Their paper is published at Shakers, Albany Co., N. Y. Price 50 cents per annum.

In the Field.

DEAR BROTHER JONES:—Will you allow me, through the JOURNAL, to introduce to the Spiritualists of the West, Mrs. Amelia Colby, of Winona, Minnesota, a first-class lecturer, though not yet widely known among the Spiritualists. Her traveling companion is Mrs. O. Smith, a splendid musician. Besides having a sweet voice for singing, Mrs. Smith carries with her a fine guitar, with which she entertains Mrs. Colby's audiences, before and after lecture, grandly.

They are ready to receive calls anywhere in the West. Their address is Winona, Minnesota.

Cerro Gordo, Indiana.

JOHN H. LEWIS.

No Longer Alone.

Several persons have written us that they supposed themselves the only Spiritualists in their vicinity, until they began to canvass for trial subscribers at twenty-five cents for three months, when to their surprise they found that more than one-tenth of all their neighbors were favorably disposed toward Spiritualism, and anxious to take a paper devoted to that cause, provided that it did not, directly or indirectly, sanction the free-love doctrine of the Woodhulls.

Greatly to their surprise, they not only

found that they were not alone as believers in Spiritualism, but that they could, by the simple asking, get a good list of subscribers to the RELIGIO-PHILOSOPHICAL JOURNAL.

Thanks, friends, for the effort you are making in behalf of pure undefiled Spiritualism. Angels will bless you for your efforts. And may all readers of the JOURNAL follow your example in obtaining trial subscribers.

Bastian and Taylor's Sciences.

The above named well known mediums for physical manifestations, continue to hold sittings at the office room of this Publishing House, every evening, Saturday excepted.

General satisfaction is given. The materializations are excellent. Friends of both sexes meet face to face, and not unfrequently hold social converse, and greet each other with the good old Saxon shake of the hands.

Mr. Taylor is a splendid test medium, and receives calls from 10 A. M. to 2 P. M., each day. His hand is controlled to write, often a few words of the deceased friend's hand-writing. At other times he sees and describes spirits with great accuracy—hears their voices, and at other times his organs of speech are controlled by the spirit friend, who wish to communicate. He is to be found at room 12, of this Publishing House.

Little Bouquet.

We have received several letters of inquiry from six months' subscribers to the *LITTLE BOUQUET*, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty cent installments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

Address, *LITTLE BOUQUET*, Chicago, Illinois.

Try it as a Christmas Present.

A New Book.

For Twenty-five cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era. It is sifted from the New Testament, and from the history of Josephus. One tells what was to come to pass, and the other what did come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their robes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no else but Christ himself, after he had risen from the dead, still had never been dead. I carry them through the Jewish wars, where their awful threatenings were fulfilled, and they had put their enemies under their feet, and one of them on the throne.

For sale at this office. See Book-list.

THOMAS JONES,
victor164in.

Inasmuch as the "social freemasonry" are rooting against the RELIGIO-PHILOSOPHICAL JOURNAL, perhaps the friends of true Spiritualism will devote a little time in procuring trial subscriptions at twenty-five cents for three months, from such of their neighbors as have never before taken a Spiritual paper, but who really and honestly believe all Spiritualists advocate licentiousness.

The First Spiritual Society of Chicago have leased Groves Opera Hall, 517 West Madison street, and propose to hold their meetings there during the coming year. Dr. Avery is still leading his efficient aid in sustaining the meetings, and we have no doubt success will attend the society the ensuing year. First-class speakers will be employed by the society.

THE REV. T. H. STEWART, lecturer, has our thanks for his exertions in procuring trial subscribers for the JOURNAL. Send in the subscribers, brethren. There is a fair prospect that not only Spiritualists but the great mass of thinking people, will learn within the next six months that Spiritualism has no affinity with sensual free-loveism.

DR. J. G. FISH expects to spend the most of the coming Winter in the South, and would solicit calls to lecture. He treats the sick clairvoyantly. Chronic diseases generally—cancer, tobacco and opium diseases, are his specialties. Address him at Danville, or Hordellville, N. Y.

B. F. UNDERWOOD will lecture at Beloit, O., Friday evening, Jan. 24; at Salem, O., before the Free Congregational Society, Sunday, Jan. 4th. He will hold a debate with Rev. Mr. Jewell, at Zionville, Ind., Jan. 6th, 7th, 8th and 9th, 1873.

WILL J. L. POTTER inform K. Graves, of Richmond, Ind., immediately, where a letter will reach him, as Bro. Graves has information of importance to communicate to him, relating to his labors in the cause of Spiritualism.

REV. A. W. WARDEN spent last month lecturing for the Spiritual Societies of Clyde and Toledo, Ohio. He may now be addressed at South Bend, Ind., by any society needing his services.

Mrs. M. J. Wilcoxson is speaking to "good audiences" at Boulder City, Colorado. She is assisted by a good choir. Music is an essential element for the full enjoyment of a meeting.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

DR. GARVIN'S Catarrh Powders are highly commended in the East where it has been in use for several years.

Philadelphia Department

JOHN HENRY L. CHILD, M. D.
Subscriptions will be received and papers may be obtained, at wholesale or retail, at the K. R. Co. Phila.

Salvation by Christ.

It has been declared that no theological dogma has ever taken a strong hold upon the human mind, that had not a foundation of truth in it, and many of these have been compared to the dead trunks of trees that have stood for centuries revealing the outline of what was once a living form. The human race has passed through many dispensations on this globe, and to-day we have emblems and representations of all the conditions that have ever existed.

In order to present our view of salvation by Christ, we must refer to two of the prominent dispensations, which preceded this—namely, that of Moses, the Jewish Law-giver, and John the Baptist, the forerunner of Jesus. Our brethren of the Jewish race have a right to exult over the fact that the mass of mankind are not "Israelites without guile," they are to-day living under the law of Moses, of an eye for an eye, a tooth for a tooth, of vengeance and war. Almost all those who call themselves Christians have not risen above this; they may talk of finding Jesus and loving him, but it is only with their lips, their lives are on the plane of Moses. No human governments, even though they make the loudest profession of Christianity, have risen above this plane, either in their character or their institutions. We have no condemnation for these Moses was and is good on his plane, but it is a mockery to profess to be Christians and only carry out the law of Moses.

In the midst of this Mosaic age, which was and is found all over the world, and is so well known that we need not describe it further, there came a John the Baptist, crying in the wilderness, repent for the kingdom of heaven is at hand. He was a rough man, wearing a camel hair girdle, and living on locusts and wild honey, but suffering from Moses in the fact that he saw a light beyond his present condition, and he proclaimed that there was one coming after him, the latchet of whose shoes he was not worthy to stoop down and untie; that he John, baptized with water, was before him, and that he should baptize you with the holy ghost and with fire, both of which are Spiritual emblems.

There are many John the Baptists in the world to-day, standing upon a plane just above Moses, having a view of the Spiritual life, but before the mass of mankind—not a king, for that implies a king, for in the true Spiritual life which the spirit of Christ brings, there is no king or ruler, but all are brothers and sisters—children of our Father and Mother-God. We see that there are many to-day in this dispensation of John the Baptist, still in the wilderness of human passion and error, feeding on that which is comparable to locusts and wild honey, and yet having visions of heavenly things.

These are looking for the coming of Christ, and it is before their eyes, but they are not in earthly form, and thus realize what is meant by salvation by Christ, which was and is the anointing power which came in great fullness unto the man Jesus, and which is freely offered unto every child of God, but which can not be received in its fullness while we are living in the dispensations of Moses or John the Baptist.

The illustrations of these three dispensations are everywhere around us. There is not an individual on this green earth that does not represent in his life some one of these dispensations. While we have no disposition to condemn any one, we are called upon to hold up the mirror so that every one may look into it, and see just where they are. We would say unto those who live under the Mosaic dispensation, be faithful and true to the law of Moses, until you have John the Baptist crying in the wilderness of your souls, "Prepare ye the way," and when you have heard this voice long enough, you should compass this mountain no longer, but rise up and go forth on the journey of life, and either later or earlier you will see transcended before them the beautiful spiritual life of Jesus, and thus be prepared to experience "salvation by Christ." The rising up into that condition in which there shall no longer be an arbitrary and capricious disposition to resist, and place them under condemnation and denunciation, for we shall learn the great fact that every child of God is just where they are by virtue of the conditions within and around them, and the only thing we have to do, is to improve these conditions so that mankind shall be led thereby into higher and better ones, but never driven by force or arbitrary dictation. Let us then ask ourselves where we stand to-day, whether we have reached the promised land of Moses? Whether John the Baptist has been crying in the wilderness of our nature, or whether there is still small voice, God's anointed or Christ has been felt and obeyed.

This is the grand and beautiful work of human progress to come up through Moses, for even human beings seem to be compelled to go through this dispensation in order to reach the condition of the race, and to pass through the wilderness of John the Baptist into Christ's blessed life of love and peace, a love so pure and all embracing that it condemns no one, but would lift all up into the higher and better conditions of a peace which the world can neither give nor take away.

From a spiritual standpoint, we see individuals who are in these different dispensations. In the morning they rise with the spirit of Christ in their souls that would bless all the world, but when they go forth into the world of business, they too often find themselves on the plane of Moses, in their relations with their fellow men—then perchance some sorrowing one crosses their path and weakens their sympathy, and then the Baptist proclaims the coming of a better time, when they shall be able to do something for these. So they go on, rising and falling, sinning and repenting, worshipping at different shrines from day to day, while there is, deep down in every soul, not only a recognition of the divine anointing, but was so beautifully manifested in the life of Jesus, but a desire, which is a prophecy that we shall come into that state in which we can live even more perfect and beautiful lives than Jesus was able to.

Our mission here is to help each other in this great and glorious work of salvation by Christ, to come into that condition in which we shall know and realize the divine anointing to be in our souls as a well of living water, springing up unto everlasting life, which will enable us to put away all the bitterness and unkindness that has marked the former periods.

These conditions of life have existed in all ages of the world, but never was the true position and relation of mankind so well understood as it is to-day. The angels have come to us in this day with the light of their love and wisdom, not only proving immortality, but showing us that we may have heaven here

and now, on earth as well as in the spheres above, and that salvation by Christ is the ultimate destiny of all humanity. When we have put our houses in order and truly learned how to

Grasp the hands of the angels
As they spread their shining wings
They are saying, "Come up higher,
Reach after heavenly things"

Christmas Festival of the First Society of Spiritualists and Children's Progressive Lyceum of Chicago.

BROTHER JONES:—Permit me to so far encroach upon the space of your valuable JOURNAL, as to give your readers a brief outline of what we are doing and what we propose to do in the future. Our Christmas Festival was held in Groves Opera Hall, on the evening of the 24th of December, and was largely attended, not only by the children, but by the parents and friends who seemed to vie with each other in making it the most enjoyable festival we have had since the organization of the lyceum in 1869.

The children assembled at 4 P. M., and 6 P. M. they were called to supper to which they did ample justice, their appetites being sharpened by their two hours of play. Then came the supper for the adults, which, thanks be to our very efficient committee, of which Brother Slocum was chairman, was in every way satisfactory. This brought us to 8 P. M., when Dr. Avery, the Conductor, called order, and the curtain rose, disclosing the mammoth Christmas tree laden with presents for old and young.

The Doctor referred to the first Christmas festival held by the lyceum eight years ago, giving a brief history of its progress since its organization to the present time, said that he had the promise that Santa Claus would be present in *propria persona*, and also that he would, on this occasion, be accompanied by his wife, whom he would introduce to the children. Scarcely had the Doctor ceased speaking when Santa Claus and wife made their appearance amid cheers and shouts of the children.

After the gifts were distributed, dancing was next in order, in which many joined until a late hour, when wishing all a merry Christmas, the party dispersed with merry hearts to wait for our next festival.

This was the largest Christmas festival we ever held. The Hall, which we have rented on a long lease, is one of the finest in the city, and in every way adapted for lectures, societies, etc. Dr. Samuel Maxwell is now with us; he speaks every Sunday morning and evening. Children's Progressive Lyceum at 12:30 P. M. This is our good cause progressing, with a bright future in prospect. We hope to make engagements with the best speakers in the field, and with united effort to push forward the good work.

Chicago, Illinois.

A New Proposition—Only Twenty-Five Cents for Three Months.

For the purpose of placing the RELIGIO-PHILOSOPHICAL JOURNAL in the hands of thousands of liberal-minded people who have for years stood aloof from Spiritualism, and never taken a Spiritual paper on account of the free-love infamy which has, in their minds, tainted everything pertaining to Spiritualism, we propose to send the JOURNAL for three months to new subscribers for the nominal sum of TWENTY-FIVE CENTS.

This is just one-half of the cost of the pure white paper on which it is printed. At the end of that time the paper will be discontinued unless renewed, as that will give ample time for such subscribers to determine the fact that neither this paper nor the great mass of Spiritualists favor, in the least degree, the so-called "social freedom infamy," which has so unjustly brought reproach upon Spiritualism.

This proposition will stand good for a short time only; due notice of its withdrawal will be given through the columns of the paper.

We trust that all true Spiritualists who are already familiar with the JOURNAL will exert themselves to place the same in the hands of their neighbors.

By a day's effort each old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our philosophy in its purity, certainly should be placed before the people, and now is the time for all to work to that end.

We hope to place the JOURNAL in the hands of twenty thousand liberal-minded people, who have never before taken a Spiritual paper, by the middle of January. Pass in the names of subscribers, friends, and we will guarantee that you and new subscribers will say that the RELIGIO-PHILOSOPHICAL JOURNAL is every way a most acceptable, and valuable exponent of true Spiritualism.

H. V. Allen sends \$1.50 on JOURNAL account. He mails his letter at Covington, Ind., but gives no P. O. address. We await information.

At the rate Avilunde has disappeared from our shelves the past month, we should think every family would soon have the game.

The Poems of Progress, Poems from the Inner Life, The Voices, all elegantly bound, and full gilt, can be had at this office.

City Entertainments.

For the Week ending Jan. 3.

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Shiel Barry. "Christmas Eve; or, The Gray Lady."

HALL'S THEATRE—Randolph street, between Clark and LaSalle. "The Geneva Cross."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement E. A. Sothern. "Our American Cousin."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Engagement, Cotton & Kimball's Minstrels and Comedians. "Simple Simon."

GLOBE THEATRE—Desplaine street, between Madison and Washington. Engagement of Miss Augusta Dargan. "Rising of the Moon."

SPIRITUALISM.

An Address Delivered by S. A. Dunwell, at Pentwater, Mich.

As ever since the mention of our little band, meeting to celebrate the 25th Anniversary of Modern Spiritualism, and its origin being at Hydesville, N. Y., the place where so many hours and days of my childhood have been spent, both in fishing in streams, pear by, and with my fellow-associates, with whom I have so often met, the Hydesville boys, to play a game of ball, and, perhaps, as was customary in those days, to wrestle, and the name of Hydesville itself, being with me as familiar as a household word, I have been strangely impressed to make a few brief remarks on this important occasion.

As I am well aware of my inability to address an enlightened and intelligent audience, on a subject fraught with such deep interest to the whole human family, in a manner that shall edify or elevate the mind, and as you well know I am unaccustomed to speaking in public, I feel that you will give me your kind attention and patient indulgence for a moment to what I may say. As my method is to think and freely speak out those thoughts, what I may say will, undoubtedly, to some appear somewhat radical.

As the first place as it may be new to some present, I will give you a brief geographical sketch of Hydesville, the origin of Modern Spiritualism, commonly called the "Rockster Happings." The name of this place originated from the fact that a celebrated physician by the name of Hyde, settled there at an early day, and lived there for many years.

Hydesville is a small village situated in the valley of a quite a stream, on the north side thereof, called Mud Creek, which runs from west to east, under a range of hills forming the northern bluff of the stream, with the extending from a half to one mile wide, and very fertile, and some twenty-five miles east of Rochester, between the two villages of Palmyra and Newark. This stream at Lyons connects with Canadawaga outlet, and at Montezuma with Cayuga and Seneca outlets, as the main tributaries to Seneca river, which empties into Ontario lake at Oswego.

Now, friends, what are we here for, and what shall I say on this occasion? From the little raps in this humble place, a little spirit has been kindled to a mighty flame which has spread like an electric flash to the uttermost parts of the earth. By its singular and strange phenomena, the world has been shocked, shaken from centre to circumference! The very best minds and intellects of both sexes are deeply engaged in advocating its truth. Why? Because it is a scientific, a religious, a consistent common-sense religion; and more, because in the short space of twenty-five years it has accomplished what the church, clergy and old Jewish Bible theory combined, have failed to do in centuries, while sceptics and infidels under the old theology have rapidly increased. Why? Because that old theory is fabulous, contradictory and false; sanctions all manner of crime in its most horrible forms.

Now, the question arises, "What has Spiritualism done?" It has proved conclusively to the infidel world, by positive and unmistakable demonstration, immortality and eternal life beyond the grave! It also proves to us, emphatically, that there is no death, which has always been taught by Bible Christians as the King of Terror, and a terror to all kings; also that the dead are not in graves for millions of ages to await that awful judgment day, when our bodies, flesh to flesh, bone to bone, shall re-unite and stand erect before that awful tribunal, to be judged according to the deeds done here in the body.

A theory which claims a paradise, and all scientific principles. The scenes of that day, if real, would beggar description! The groans, weeping, cries, lamentations, wailing, and the terrible heart-rending consternation of the major part of the human family, called together on that awful day, would be the blast of the last loud trumpet, no language could express or describe, while to the astonishment of the few, if any, who are exempt, millions at every moment are being plunged headforemost into that terrible lake of fire and brimstone, and red-hot lava, as the Rev. Knapp once told me in the city of Chicago, where its inmates were continually holding prayer meetings, there to remain forever and ever. The thought is too horrible, absurd and repulsive for further comment! I believe religion pertains to the planets, to begeth man and God made manifest in men, women, and children, and not in Sabbaths, Bibles, priests and church, is the essential element of true religion. Our heaven or hell is exactly in accordance with our feelings and actions toward our fellow-beings. It matters not little what we think of Moses, Luther, Calvin, John, Paul, Aaron, or Joshua, but it is of infinite consequence what we think of ourselves! We should bring our appetites and passions under subjection to our reason and judgment.

Religions are constantly talking about saving men and women by what was done eighteen centuries ago, that what one man said and did, is to save the world. His actions and deeds saved him, but can not save us. Our destiny does not depend on how Christ lived and died. Instead of these thoughts to God and Christ as a general rule it would be far better to turn them to our own hearts. In my opinion, Christ came not to save us, but to teach us how to save ourselves. He died, not to save us, but died rather than relinquish his principles, as many of our reformers have, by the hands of Christians, so-called.

Christ set many good examples, and many that were quite unnatural, and very far from good. I do not endorse that religion that requires me to hate my mother, my father, my brother, and my neighbor, to be a disciple. Our religious creed, in my opinion, should be, My country the world; my religion to do good! Let us for a moment contrast the difference between spirit philosophy and Bible theology. The first presents a strong incentive for good actions, claiming no favor or trust for sin, and that we enjoy our utter according to our good or bad actions here and hereafter, which renders equal justice to all. The latter, however, is not only a strong incentive to crime and bad actions, but actually offers a bribe on murder, and the shortest and quickest road to heaven. The clergy at the eleventh hour never fail to stand upon the platform with the condemned criminal who has committed murder, and led a life of wickedness, to smooth his passage to heaven and place him on an equal footing with the man that has spent a lifetime in doing good. According to Bible theology while the lamp holds out to burn, the vilest sinner may return and claim his seat with the righteous. They have only to say, "I love Jesus," and "I believe he died for me," and all well. Now, to show more clearly the bad influence of the effects of the most pernicious of all theories, I will say it was the custom in ancient times among different nations, by their priests, priests and kings, to divide their people into three or four different castes, and was appears so peculiarly striking, and strange, and which I wish you to notice, is that the priests alone came up in the first rank or caste, and the latter as mere slaves or serfs. According to

our most reliable statistics, if the same rule was practiced here, our State prisons would be relieved of many of the preachers who are incarcerated there for crime. I have said that in the State prison at Auburn, N. Y., there are twenty-five ministers of the gospel, but not a Spiritualist, Unitarian, or even an Infidel. In Joliet, Ill., it is stated, that among seven hundred prisoners, there are forty-seven ministers, and one Spiritualist, and he was not one until he had been there some time. All the balance are Christians, and our Courts seldom hang any but Christians. Now, what must be the influence of such a doctrine on the hearts and lives of men? Why, just this: that if they believe in it, they can be forgiven sin as through the blood of Jesus, at any time, they will continue sinning just so long as their passions and perverted appetites are stronger than their principles. They will, therefore, be alternately sinning and repenting, and repenting and sinning again. This is the perpetual history of nine Christians in every hundred; therefore, I consider it a dangerous doctrine.

So long as a few prayers and tears, and a little professed faith in Jesus as an all-sufficient Savior, are believed to be capable of blotting out our sins, and long will they sink. The horrible effects of this doctrine are often demonstrated in the criminal on the gallows. A man commits murder on a fellow-man who is not a believer in popular Christianity. The murderer is caught, sentenced, and remanded to prison. As the priestly history of the infidel, he is blessed with the presence of a priest and a Bible. The priest pictures to his imagination the awfulness of the crime, and eternal damnation as his doom, "unless he be repentant and believe in Jesus, and thus be saved." He knows the crime is great, fully guilty, and comes frightened, "repentant, believing, terrified," and what next? Why, he is swung off into heaven—glory, with I only angels, while his poor victim, whom he gave no chance of repentance, but sent straight to hell, is groaning in eternal torment. Away with such doctrine, and with a book that teaches either by precept or example, adultery, rape, polygamy, slavery, rapine, murder, swindling, stealing, and every other mean end in the calendars of crime. Such a book can not be imposed upon us as the best book in the world. No! I would say to fathers and mothers, don't degrade your children by teaching them such horrid and immoral doctrines, such outrageous lies, such blasphemies against God and all truth and beauty!

There is nothing more sacred than truth. We should be at about all this, and be willing to make any sacrifice for its sake. Now, I do not wish to be understood that there is nothing good in the Jewish Bible, for there is much that is very good and beautiful. Neither do I wish to be understood as saying, that there are no good people in the church. I believe there are many good, honest Christians there, but no better for belonging to it, for I believe their youthful minds have been abused, in being early educated up to that theory which is hard to be eradicated. I would say to those who are seeking salvation, that they will produce the same effect as the true; but far better if they were left alone to choose their own religion in riper years. Taking this into account, there is nothing strange that so many cling to old theories. I pity those of riper years that adhere to that barbarous mission. When our Christians are seeking salvation, they to enlighten heathens, they are not aware that they at home are worshipping an idol, a fictitious, false Bible-god, and are suffering for enlightenment at home. I contend they are worshipping idols as great an extent as are the Hindus, the Egyptians, the Greeks, the Romans, the Jews, the Mohammedans, the Zoroastrians, and the Mormons. Bible demand their compliance as much as ours, and for ought I know are just as consistent. For I don't think Brigham Young can out-do old King Solomon for polygamy, if he tries, and the Bible god pronounced him to be the wisest man that ever lived, or that ever would live, with his seven hundred wives and three hundred concubines. Now, there are strenuous efforts being made by the church and clergy to get this same religion engrafted into our United States Constitution, and to legalize it to make it the only true religion, and to make God as the source of all authority and ruler among the nations, and his revealed will as of supreme authority. A religion that can not stand upon its own merits without being legalized, ought to fall.

There is, as the Bible parables teach, a life to which we are destined, either to a located heaven or hell, is contrary to all scientific research or reasoning, and wholly revolting to my nature. Nothing could be more cruel than to suppose that our dearest friends were doomed for one day (say ending our misery) to welter and struggle in that lake of fire and brimstone, while eternal ages roll on roundly. Who but a Bible Christian, believing such doctrine, would not become a raving maniac? That God would bring into existence the human race, and then put them under such a curse, and then he himself commits the crime and murder by changing to him alone, in the Bible given by him to us as an infallible guide, then dooms nine-tenths of his children (that never will see or know anything of that Bible) to that hell, and he himself is committed to much less crime than he himself committed, is a cruel and strange doctrine to me. If God did, as it is said, destroy the whole human race by flood, with the exception of one family, I know of no greater crime that could be committed. If God would, he should practice upon his children the same rule of justice, which in the Bible is urged upon us as the only infallible guide, he would be nothing but a fit subject for the gallows. I have heard members of the church to which I belonged for many years, say (and I believe them) all the better to know God was so just as to send their own children to hell! While I shudder and detest such doctrine, yet it is most horrible and sickening to think of for a moment. If there is any one thing in my whole life which I would be thankful for, it is that I have lived to outgrow the selfish, sectarian, bigoted, Bible theology, the most inconsistent theory we could possibly conceive.

Now, as there is much said in regard to Spiritualism, free-love, etc., etc., I hope we, as a little band, may set good examples before the world and not preach what we are ashamed to practice, do by others as we would others should do by us, and all will be well.

West Virginia.

WHEREAS, We, the Spiritual Society of Wheeling, have for four successive Sundays listened with delight to the inspired utterances of our sister, Mrs. C. C. Vanduzee; therefore be it

Resolved, That inasmuch as we regret desirous to forego the pleasure of hearing our sister's highly inspired lectures in the immediate future, we do hereby record our high appreciation of her earnest labors among us, and accord to her our hearty and sincere thanks, and also bid her in God-speed in her contemplated labors among other societies.

Resolved, That we, as a Society, do hereby recommend our sister most heartily as an honest, and most effective, and heaven-inspired lecturer, to all Spiritual and Liberal Societies throughout the land.

S. B. WILLIAMS, Pres't.
G. W. SNYDER, Sec'y.

Commentary.

At the close of a course of five lectures delivered by Dr. J. K. Bailey, of Emporia, Kan., on the subject of Spiritualism, at the Court House, Oswego, Kansas, to good and appreciative audiences, D. C. Mills, being chosen chairman and Geo. C. Sarvis, Secretary, when the following resolutions were offered through the secretary for the consideration of the meeting.

WHEREAS, Dr. J. K. Bailey has this evening finished a course of lectures on the Harmonical Philosophy, or Spiritualism, and desiring to attest our high appreciation of his efforts, therefore

Resolved, That we, as an audience heartily approve of Dr. J. K. Bailey as a lecturer, and for the candid, logical and cogent manner that he treats the subject.

Resolved, That we, as Spiritualists, consider his presentation of the claims of our cause systematic, scientific and philosophical, uncovering the bed-rock of truth upon which our great temple stands; presenting and burning up each block thereof, whereby the unprejudiced auditor is enabled to see the beauty, grandeur and utility of its fundamental principles and facts, as well as the illimitable scope of its glorious philosophy.

Resolved, That we, the Spiritualists of Oswego, Kansas, hereby unhesitatingly recommend him as an able and efficient expounder of true and undiluted Spiritualism.

On motion of Judge S. M. Purviance, seconded by Dr. S. P. Hurlbut, the resolutions were unanimously adopted. Also a motion carried that the RELIGIO-PHILOSOPHICAL JOURNAL, and BANNER OF LIGHT be requested to publish these proceedings.

D. C. MILLS, Chairman.
G. C. SARVIS, Sec'y.
Oswego, Kan.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

Voices from the People.

MORRIS, ILL.—J. Claypool writes. Your position on the free-love question of course is right.

G. W. Speakman writes. I enclose three dollars for another year's subscription for the JOURNAL. 'Tis the best paper I ever read.

GROTON, N. Y.—James Heart writes. Except my money for the JOURNAL for this year, I come out strong against free-love and free-trial.

GRAND RAPIDS, MICH.—Zefrah French writes. I like the way you handle Woodhull & Co., and you are gaining many friends by it.

BRADLEY, ME.—Maria M. Rowe writes. Accept my thanks for the good work you have done. True Spiritualism, God ahead!

WHITESBORO, TEXAS.—J. P. Loe writes. You are right in disavowing Socialism from true Spiritualism. God ahead!

SOUTH ADAMS, MASS.—J. M. Carter writes. Brother Jones, I am glad the Halls have shown their schemes; we know right where they are now.

AUGUSTA, WIS.—H. R. Tripp writes. I am not at all satisfied with my old friend, Woodhull, fallen into bad company, and that it has struck in on him.

ARMSTRONG GROVE, IOWA.—Mrs. H. Brooks writes. We have fought a good fight and won the love and esteem of all good and true men.

OCUNTY, WIS.—J. D. Davis writes. I commend the JOURNAL above all things for the bold stand you have taken against the Moses-Woodhulls.

CARDINGTON, OHIO.—J. Southwick writes. I have been a constant reader of your valuable paper for two or three years and expect to be as long as I stay this side the river.

JAMAICA, VT.—Horatio L. Felton writes. As to Moses-Woodhulls, I would quote St. Paul: "Deliver them to Satan," for the true Spiritualists have no use for them.

ABILENE, KAN.—Newell Thurston writes. I thank you for your kind and dignified stand in sending me the spiritual bread of life so long without pay.

WENTWORTH, ILL.—T. V. Lawson writes. Let us of liberal minds be united, while the enemy, old bigotry, is striving to bind us hand and foot.

BELVIDERE, ILL.—S. R. Hard writes. This is to inform you that I shall be able to renew my subscription to your paper for another year—sickness and age prevents. I like it, I assure you.

Your sickness and age shall not prevent you from having the JOURNAL for the next six months. An extension for six months has been made free. Who will give six months more?—Ed. JOURNAL.

BARRE, VT.—Dennis Britain writes. I think the nasty beast of promiscuous intercourse of the sexes has been so badly wounded that he will never again come to the surface to trouble the world.

SCRANTON, IA.—Elizabeth A. Brock writes. I am not in favor of free-trial. I hold that the union of two pure souls constitute the only true marriage, and that should be held sacred by all true Spiritualists.

NEWVILLE, PA.—John Snoke writes. I feel proud of the stand you have taken on the free-love question. Send the indispensable JOURNAL as before to Newville, Cumberland county, Pennsylvania.

LE ROY, MINN.—Dr. G. M. Aldred writes. We are Spiritualists from its earliest days. We follow no offshoots from the true philosophy taught before by the friends of progress. Never stop my paper.

ALBION, MICH.—S. M. Porter writes. I send some sums, because being in my sixteenth year I have no further lease of life, but am pleased to read your paper and to know that Spiritualism and free-love in this world are divorced.

LACY, CAL.—M. M. Thornburgh writes. We glad to see the Woodhull faction is divorced from Spiritualism proper, and may the good angels so guide our gallant ship, that it may never again become shoal-bound by such time-serving impediments.

GENEVA, N. Y.—James Wallace writes. Many thanks in finding the JOURNAL, as it is like an heirloom to me. Opepe, Mr. Woodhull's promiscuity to the better end, and may the good angels guide and protect you, is the prayer of your friend.

ROCKLEY, TEX.—A. H. M. Fall, M.D., writes. I wish you every success in your efforts to overthrow the old and firmly established enemies of the Spiritual Philosophy from every quarter, whether professed friends or open enemies.

FINDLAY, OHIO.—E. Edwards writes. The good old JOURNAL gives me great satisfaction. I am so glad it is so well received. It is a great satisfaction to me to witness the great things your paper tells about. I will live in hopes that some of the good mediums will come to Findlay some time.

THORNDALE, PA.—A. Morgan writes. Your JOURNAL was introduced to notice by a friend on a year ago; during that time I have read it with great interest, and have learned to admire its moral and philosophic character to a degree that warrants the remittance of the amount necessary to continue my subscription another year.

ST. MARYS, OHIO.—A. Benton writes. I was much gratified on reading in the late JOURNAL your acknowledgment of the thanks for the many offerings that have been showered upon you in the course of the past year, ending with Thanksgiving Day; and particularly for that great gift of blessing—a nice, fat turkey.

HAMMOND, WIS.—N. W. Brown writes. I wish to thank you for the copy of the Woodhullism that I have found that "I did not understand her, and that you did." I used to think the other way, and now I rejoice that you have taken the course you have taken, and in this I hope you will succeed in kicking the whole crew out of the synagogue.

HARDIN CITY, IOWA.—J. Knowles writes. I got hold of the RELIGIO-PHILOSOPHICAL JOURNAL the other day, and I like it so well I thought I would send you a copy of it. I have been taking another Spiritual paper, but it is not quite radical enough against free-loveism. Spiritualists are gaining ground in this place.

ELBERTVILLE, OREGON.—B. Jennings writes. I have just received the JOURNAL, and consider it the best paper published in the United States, and I am more than pleased with the course that you are taking with the Halls and Woodhull infamy, and in this I hope you will succeed in kicking the whole crew out of the synagogue.

NEW YORK.—W. L. Jack, M. D., writes. It is really a great joy to be here in New York, and listen to the commendations of praise for the many God-speeds to you for the mighty work you are doing for truth. I have spoken to many of the best Spiritualists here, and since my visit, they have called at my place to see me, and to combine with me in your cause, and wished me to say you have the best wishes of thousands of Spiritualists.

ST. PAUL, MINN.—Dr. P. Barton writes. It is a great pleasure to me to see the JOURNAL in meeting just now as all confessions "good for the soul." It is the drunk expelled from the parlor; if so, let us close the door and consider what we do. Did we not first go in, and then the parlor door, and finally leave a dainty bit of meat in the path? There never was any reason why we as Spiritualists should have ever got out of the world so much cause to say "You are Free-lovers."

STURGIS, MICH.—D. F. Smith writes. We feel strongly impelled, with others, whose noble names appear in your paper, to say that we heartily endorse the course that you are taking, and are glad it has so defied its position, that we can understand it. Although we have had a circle that is not so wide as for only thirty years, we have had many beautiful and elevating lessons on many subjects, our angels have never taught anything like Woodhull's gospel, nor have they ever misled us in any way, whatever, that it was necessary.

CAMDEN, N. J.—A. J. Van Dusen writes. I am satisfied that the best way to demonstrate to you that we appreciate the JOURNAL, is to renew our subscription for another year. This we do, and we are glad to do so. We are not the material token of our respect and love, may be the means of advancing our heaven-born religion, not only in our own hearts, but that it may extend to the whole world. We are hungry and thirsting for the truth. As to your position on free-trial question you have not said too much, neither can you, for to us, it is the most revolting doctrine ever advocated to a civilized world.

BLUFF POINT, NEW YORK.—John Moxey writes. I am well acquainted with the Brothers and Sisters of the Harmonical Philosophy in Penn Yan, and can truly say they excel in wisdom, love, purity and character. We stand out over our character as individuals, and I can say they all have a character to stand upon. Some of them feel given over to the free love affair. I have discovered the error of the last year that I am a free-lover, by the grace of God, and it fills me with joy, and those I have cured of very painful diseases are greatly benefited also.

WADE, OHIO.—C. H. Toler writes. The Harmonical Philosophy is a great deal more than a Spiritualist. Its love of purity and truth, and its boldness in defense of the same, gives me the greatest pleasure in the pursuit of its richly laden path. I am not a Spiritualist, but I am a free-lover, as it continues to battle so powerfully for the true Philosophy of Life. And, Brother Jones, I can not speak too highly of the way you have taken the course that you are taking, and in this I hope you will succeed in kicking the whole crew out of the synagogue.

MONROVIA, KAN.—Lucius Walker writes. In your road you have had a few difficulties to encounter, but you have succeeded in your journey most splendidly! Never was Roman joy greater for their most illustrious of men from a victorious campaign, than you have had of all true Spiritualists for the separation from the free-love Five-Point upper-tension. There is yet remaining, however, on your paper, some of its contents, "Severance" advertisement, and the case of Mike-wake, which in due time you will shake off. My motto is, "Keep off—stand on your own feet—sink or swim." By our actions we are known; and we will give correct judgment between morality and lust.

REMARKS.—Our readers should not confound the brazen faced, practical free-lover, Mrs. J. Stillman Severance, with the Mrs. A. B. Severance, the psychometrist. They are two different persons. The Woodhullite, J. S. Severance, was formerly a Mrs. Dr. Julia Stillman. In the "Social Freedom" double struggle, she got the other Mrs. A. B. Severance's husband and name; but she did not get the heaven given power of psychometry belonging to Mrs. A. B. Severance.

GIRARD, KANSAS.—Jennie S. Gardner writes. You have been very kind, not only to me, but to others. I am sure you have made cheerful, and otherwise would have been dreary and desolate, had it not been that you are a whole-souled man, and are not at all or in expense in circulating your beautiful paper among those that could not pay for it. How kind in you not to forget the poor prisoner in his dreary cell; and now, dear Brother, I am about to leave you, let me hold you by the hand, asking God to bless you, and may loving angels guide, guard and protect you, and yours, wafting your souls onward and upward, to that higher life, and that port called heaven, where you shall receive the crown awaiting you.

BRENSHAM, TEX.—W. F. Paine writes. I have one or two items which I wish to communicate to the readers of the JOURNAL, for the good of our mutual friends. Let me say, that our cause in the Lone Star State is progressing rapidly. In almost every town or neighborhood earnest workers are found, and Spiritual literature finds its way and is eagerly sought after and read. Agents are feeling the need of a State organization, that speakers may know who to address, and where to find employment. We have held in our midst Mrs. H. Hamilton, of Port Huron, Michigan. She is a trance speaker, seer, and describes spirits, often giving names in full, and one of the best psychometrists I have ever known. She is now in Galveston. Her next point will be Waco. Persons wishing to correspond with her, can hear from her by addressing, Mrs. H. N. Hamilton, Waco, Texas, care of Mr. Geo. Dutton.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail, or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

PRICES REDUCED

OF
MASON & HAMLIN
CABINET ORGANS!

December, 1873.

In accordance with reduction in cost of labor and material, the Mason & Hamlin Organ Co. have reduced prices on many styles of their Cabinet Organs this month. (See New Price List, dated December, 1873.)

NEW STYLES.

They are most interesting several new styles, which are the most beautiful as well as excellent Organs they have ever made, embracing several recent improvements offered at prices as low as with previous depreciated rates.

STYLE S, PRICE, \$190.

FIVE OCTAVE CABINET ORGAN; NINE STOPS: 1. Viola, 2. Diapason, 3. Melodia, 4. Flute, 5. Vox Humana, 6. Euphone, 7. Viol d'Amour, having both Automatic and Knee Swells. The Euphone is a rich and beautiful stop; very effective in solos or combinations. The Viol d'Amour, a new stop, now first introduced, with the softest whispering tone, of delicious quality. In Upright Resonant Case, new style, giving great resonance to the whole Organ. This Organ contains great variety and power, and is very attractive in appearance. New Fall Organ (Knee Stop and Combination) will enable the performer to go instantly from any one stop of the Organ to its full power, without removing either hand from its key-board. It can be quickly and instantly brought to the faintest whisper of which the Organ is capable.

STYLE No. 75, PRICE, \$250.

FIVE OCTAVE CABINET ORGAN; SEVEN STOPS: 1. Viola, 2. Diapason, 3. Melodia, 4. Flute, 5. Vox Humana, 6. Euphone, 7. Viol d'Amour, having both Automatic and Knee Swells. The Euphone is a rich and beautiful stop; very effective in solos or combinations. The Viol d'Amour, a new stop, now first introduced, with the softest whispering tone, of delicious quality. In Upright Resonant Case, new style, giving great resonance to the whole Organ. This Organ contains great variety and power, and is very attractive in appearance. New Fall Organ (Knee Stop and Combination) will enable the performer to go instantly from any one stop of the Organ to its full power, without removing either hand from its key-board. It can be quickly and instantly brought to the faintest whisper of which the Organ is capable.

STYLE No. 73, PRICE, \$185.

FIVE OCTAVE CABINET ORGAN; FIVE STOPS: 1. Viola, 2. Diapason, 3. Melodia, 4. Flute, 5. Vox Humana, having both Automatic and Knee Swells. In Upright Resonant Case, new style, giving great resonance to the whole Organ. This Organ contains great variety and power, and is very attractive in appearance. New Fall Organ (Knee Stop and Combination) will enable the performer to go instantly from any one stop of the Organ to its full power, without removing either hand from its key-board. It can be quickly and instantly brought to the faintest whisper of which the Organ is capable.

STYLE T, PRICE, \$130.

FIVE OCTAVE DOUBLE REED CABINET ORGAN; FIVE STOPS: 1. Viola, 2. Diapason, 3. Melodia, 4. Flute, 5. Vox Humana, having both Automatic and Knee Swells. In Upright Resonant Case, new design.

STYLE R, PRICE, \$125.

In the same, except that it has the KNEE SWELL and THERMALLY, in place of the VOX HUMANA and AUTOMATIC SWELL in style T.

STYLE P, PRICE, \$110.

These prices will be found something like the ones for the same organs in the previous price list. It is an expedient of making of organs to print numerous price lists, from which to select, and offer, to present the appearance of selling to each individual at a special low price.

All Organs made by the Mason & Hamlin Organ Co. are VERY BEST in all their internal as well as external material and workmanship. They contain patented improvements found in no others.

This Company have not shrink from exhibiting and comparing their productions with the best makers of the whole world.

All Important Industrial Competitions, and they have been UNFORMALLY awarded Gold or Silver Medals, or other highest awards. They received the First Medal at Paris, 1867,

AND
TWO HIGHEST MEDALS
AND
DIPLOMA OF HONOR,
AT VIENNA, 1873.

Nor have they feared to submit their Organs to the judgment of EMINENT MUSICIANS GENERALLY. The opinions of OVER FIFTY OF whom, that these Organs have material superiority to others is printed in a TESTIMONIAL CIRCULAR, which will be sent free.

Organs rented, with privilege of purchase. Catalogues and Price Lists free.

MASON & HAMLIN ORGAN CO.,
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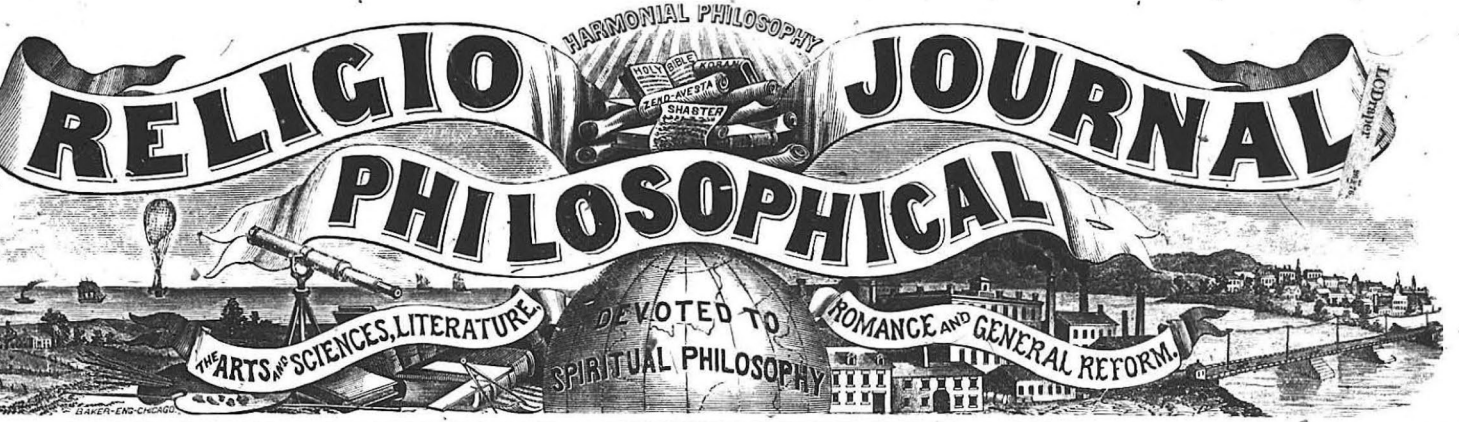
Painless Preventive of Toothache.

THE SUBSCRIBER having been for many years a terrible sufferer from some of the worst forms of Toothache, was at last relieved by the prescription of an old friend of his. For twenty years he has had no toothache at all. Consequently he feels that he can WARRANT THE PRESCRIPTION AS A PAINLESS PREVENTIVE OF TOOTHACHE.

Will send the Prescription to any address on the receipt of \$1.00. Address La Porte, Indiana. V1497.

corps of able contributors and correspondents, from among the leading minds of our country.





Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a bearing.

VOL. XV.

J. S. JONES, EDITOR,
PUBLISHED AND PROPRIETOR.

CHICAGO, JANUARY 17, 1874.

ISSUED WEEKLY IN ADVANCE.
SINGLE COPIES, FIFTY CENTS.

NO 18

SPIRITUALISM AND SCIENCE.

Mrs. Tappan's Lecture Delivered in London, Eng. Dec. 3d, 1873.

(From the Medium and Daybreak.)

On Wednesday evening, the 2d instant, Mrs. Tappan gave the fifth of her course of lectures on Spiritualism and Science, in the above hall. Mr. Luxmore occupied the chair, and after a few prefatory remarks, gave way to Mrs. Tappan, who commenced the evening's discourse with the following prayer:

"Infinite Spirit! Thou who art the source of all life and knowledge! Thou whose power is everywhere made manifest! Thou whose thought doth pervade immensity! Thou whose mind hath kindled all intelligence, to whom we must turn as the only absolute source of being, the only perfect, the only divine, the only wise—we seek on all occasions thy presence, and power, that uplifteth our thoughts, far transcending each material aim and object, to the divine gift of thy Spirit. We seek only the truth; we ask only for knowledge. Striving and seeking for these, the human mind may for ever attain these gifts, since nothing is withheld by thee, since no power is concealed; and there is no mystery that man may not sometime fathom by the depth of knowledge that is shaped of peace, thankfulness, and the aspirations of the Spirit. We praise Thee now and forevermore."

We ask the forbearance of the audience this evening if we do not speak as loudly as we are accustomed to do, since the medium was last evening engaged in speaking to an audience in a very large hall for two hours, and consequently is more than usually fatigued to-night. We propose, at the request of a friend, who is not, however, present, to give a discourse to-night upon the subject of

THE DUAL APPARITION OF THE EMBODIED HUMAN SPIRIT.

Of what is known by some as the "Double," whereby some forms of spiritual manifestations have been confounded with those apparitions of embodied spirits. We also propose giving the relation between these double manifestations of embodied mind and the visible body of a spirit produced from the atmosphere of a seance.

It is thought by some minds, and indeed it has been maintained for many ages of the world, that there is a dual human nature—a body distinctively, and a spiritual body that inhabits the physical body. Certain apparitions, not only of the present century and generation, but of many past ages, tend to prove the existence of this spiritual body, even while you are still incarcerated in the human form. Among the Persian magicians there was the faculty of rendering this double, or this other self, visible at great distances; and while it unquestionably originated from genuine clairvoyance or spiritual power, the laws were not then understood. There was also possessed by the Persian magicians the power of rendering the physical body invisible. This is the reverse law of the double apparition, and is simply the result of surrounding the physical body with a certain dense aura by the rapidity of motion and gesticulations which is common to the workers of wonders among those ancient people. These manipulations or gestures correspond to those that are sometimes now used by mediums, and were unquestionably connected with the subtle laws of this spiritual aura that surrounds every human being.

When we trace the history of these apparitions, or what is called the double existence of persons still embodied, we find that oftentimes persons who were thinking of a friend saw that friend. For instance, A comes into the office of B, and sees him actually sitting at his desk. "Why," says A, "I saw you a minute ago in such a street." B replies, "I was not there; but was just thinking that as I got this letter finished I would go to so and so," which would lead him through that very street that A supposed he saw him in. So decided was the thought, that to the mind of the friend he was actually there, showing that a spiritual substance had really projected itself momentarily in advance of his body. Occurrences of this kind have been very frequent, and in Scotland, where this gift of second-sight is very prevalent, there were frequent visitations of persons who were supposed to be distant several hundred miles; and their appearance would be similar to that of the outward body, but when surprised they would manifest no audible voice. The person seeing them, however, had a certain consciousness as though there was something dissimilar between the spirit-projection and those of whom the appearance came. Still more subtle are the manifestations of this kind, those occur, wherein a spirit which is really embodied visits a distant place, is seen by clairvoyants, holds converse with them, and tells them distinctly it is not dead, but only momentarily away from the material body.

Now, it has been observed in many seances for physical manifestations, that the form produced to represent the spirit resembles in the most provoking manner the form of the medium. It has led oftentimes to the supposition of fraud—to the idea that the medium had in some manner been released from the chains and cords that had bound him, and thus it is that suspicions have arisen as to the genuineness of the manifestations. For instance, in a dark seance certain physical manifestations have occurred, and on the light having been suddenly sprung in one corner there has been seen what was supposed to be the medium, and in another, sitting where he

had actually been bound, would be the medium in reality—two apparitions resembling the medium being distinctly seen at the same time. Of course the skeptic would only see the one in the other part of the room, not observing the other in the chair, in the confusion of the moment. This has oftentimes led to the suspicion of fraud. But it may very easily occur, without supposing it to be either the spirit of the medium or a fraudulent manifestation. Suppose the spirit desires to materialize a form whereby to make itself visible and produce a tangible touch, the most natural form that would appear would be that resembling the medium, because from every part of the medium's body goes out an emanation. That emanation, when it takes shape, will naturally resemble the form of the person from whom it arises. Make your hand, for example, thrown upon the ground by the rays of light, resembles your body. It could not be otherwise, since the rays of light reflect the same proportions, the same form, the same outline; and thus it, the spiritual body, would indeed represent the same figure. You know if there is a scar upon the human body, that although the atoms change—and it is said that the human body does not contain, after seven years, any one of the elements or particles previously contained—each succeeding atom, or atoms, assume the form of that scar, and thus replace one another. So when the spirit, acting upon the atomic elements that emanate from the medium's body, desires to produce a form, the most natural form that the atoms assume is the form which they have just been united with, because it requires some time for them (the atoms) to forget (if we may so express ourselves) the latest form under which they were placed, but will still naturally be attracted into something like a similar form. Hence the spirit, at the first, or second, or third, or fourth, or even twentieth movement, may reasonably be expected to produce a form resembling that of the medium. As the power grows stronger and more independent of the direct personal aura of the medium, this resemblance becomes less and less; and we doubt not there are persons present who have witnessed a series of representations where first, second, and perhaps the fifth or tenth apparitions have been like the medium, but less and less so each time, until finally the representation becomes a distinct individual.

This is, of course, in consonance with natural laws, and it does not necessarily follow that the medium's spirit is outside the body and is the form or model, so to speak, upon which the spirit drapes this covering. It may be so in some instances, but it does not follow. It may be the result of the atoms striving, in the assumption of the desired form, to forget the form they have lately occupied. This belongs to the province of special investigation; and when the double is seen, either at a seance or in your individual and private pursuits, a distinction should be made between the spirit that projects itself from the physical body, and the form that has lately occupied. This is presented in the spiritual circle and seen by all present.

You are naturally more sensitive to the impression of those minds that are in sympathy with you. How often, in passing along the street, you meet a friend, and say, "O, I was just thinking of you," as though your thought had gone out in advance to meet him; so if you had the gift of seeing as well as of impressibility, you could have seen the spirit of that person coming out in advance. For between spirit and spirit there is much less space than between body and body; and the nearer you come to the human spirit, the sooner you are with your individual friend. It often occurs that the spirit which is, but lately deceased—but recently released from the physical body—goes to some person at a distance, showing that the spiritual form is already perfected, already made for the spirit to occupy; that it, in reality, had existed within the physical form. Such an instance would necessarily suggest that the spirit thus seen was ready to pass away from the body, and only waiting for the dissolution of the last thread that linked it to the decaying frame to manifest its presence to the distant friend. In fact, many times when the body is in a state of coma, the spirit has left it, the vital spark only remaining. This appearance is not different from that of the double vision.

It is possible to satisfy yourself on the existence of the double while in the possession of your faculties. If you intently think of a distant person, and at the same time figure his appearance to your imagination, so concentrating your mind from all surrounding objects and influences as to be aware of no distracting thoughts, to a certain extent your spirit is in reality there; and that friend were he a sensitive and impressionable person, could detect your presence in the atmosphere. Of course, the chain that connects you with your bodies is not broken as in death; and in entrancing a person you would throw your mind forward and concentrate your thoughts so intently upon him that you are really there, space, time, distance not influencing the spirit in its outward sight, but only affecting the body you inhabit.

When, however, the spirit wishes to make a form in a seance, you must remember that the form which is most directly connected with the manifestations desired to be produced is usually (as we say) the model upon which it would be constructed, hence so many differences of opinion concerning the spiritual form that is thus seen, as to whether it is really a spirit-form, or whether it is the result of an influence in the atmosphere. We will now answer the question: Every form that is seen by any person, or any number of persons, with the natural eye, is of necessity too material to be actually a spirit-form; it is, there-

fore, the result of the elements that the spirit fluids surrounding the medium and the circle; and when the seance is dissolved, that form necessarily dissolves with it. The real form does not so dissolve. It is not often made the property upon which this external form is constructed; although it may even be only the drapery covering the spirit-form. The spirit may be here, and the form projected there, but it is all made of the atmosphere or aura that surrounds the medium and the friends of the medium. When, however, the spirit fluid alone sees a spirit, it is not easy to determine whether it is with the spiritual or the natural eye; because one individual may sometimes see the spirit through the natural eye with the spiritual vision. Understand us: While the natural eye is open, you cannot see a spirit, but you may be so active that you can not in reality determine whether you saw the spirit with the eye of the spirit, or whether it manifested itself in the tangible form. You can only tell where two or more are assembled together, and each eye is open, you cannot see the results of the vision. If they agree that it presented certain features to each, then it was a physical form. If they do not agree, and only one has a distinct impression of it, then it may have been a spiritual vision. These discriminations are very necessary; since, in the one instance, it is a case of absolute spiritual vision, it is spiritual sight, but in the other it is simply a manifestation of the physical presence of spirits. Both these kinds of vision exist in the world to-day, and form the subject of the most searching scrutiny in those seances where spirit forms and faces are made manifest.

Then, again, you should not expect, nor is it readily to be supposed, that the spirits so presenting the form can represent the perfect lineaments—the exact features they wore in life. If a person, named any way, advanced age, the spirit does not therefore look old. There is no wrinkle on the face of the spirit; there are no furrows on its brow. The spirit is in the prime of manhood or womanhood. If such spirits wish to manifest their true age, they will do so. The spirit, in the world, although it has sometimes been done—to portray the form of an aged person, because the elements of which they have to construct the form, have to be drawn from the circle and the aura of the medium. If these, the frill of the cap, and the wrinkle upon the face, and the familiar glasses are presented, it is only for the purpose of identification; and in itself a remarkable manifestation of the power of spirits over material substances to so simulate age and decay, when in spirit life there is neither age nor decay. Again, if a child is presented, you may be aware that, though there are infants in spiritual existence, they are not acquainted with the modes of producing spirit forms; hence these projections must be performed by some one else—it may be by a very good spirit, and it may be by a poor one, but it is an unsatisfactory manner, but any form or any face so presented is itself an evidence of an outside power, since there is no possible manner whereby any twenty or thirty individuals can simultaneously conjure up an imaginary figure out of the vacant air.

The form collateral proofs, strong in themselves, of the power of spirit over material substances. They form the foundation of that science which unquestionably will one day be so perfected that you shall yourselves, with the aid of spiritual influences, be able to project your presence to distant friends. Of course, this method of communion or of telegraphy would supersede present methods of communication, and much of the fatigue of ordinary travel would be lessened if you could quickly sit in your drawing-room or by your own fireside, and hold communication directly with a distant friend. It is only requisite that the means of spirit-control shall be so adapted as to be made amenable to your own minds, and then you will be so enabled to do. Many persons are enabled thus to communicate together today. There are persons in such direct sympathy of mind that they can communicate with one another at a great distance.

The medium who now addresses you, and her mother who is now a spirit, when the latter was still in this life, frequently thus held communion; and their letters were but a repetition some days afterwards, of conversations that they really had had in spirit. One letter would say, "I know you were doing such and such a thing, because I saw you," and the reply would be, "I was aware of your doing so and so, because I felt you were with me." These, however, are only exceptional cases, where the spiritual faculties have been cultivated and used through the influence of spirits. But in time these faculties may become as customary with you as they are now exceptional with me. For the only difference between mind acting upon mind in the body and the spirit acting upon mind is, that in the former case you away each other usually by actual presence—by sight, touch, or any other auxiliary or sensory mode. If, instead of using these auxiliaries, you simply make use of mental powers, and could think one another's thoughts, and read one another's minds (those with whom you are in sympathy), you would have an exact representation of the spirit power of communion.

You often determine across a room what a person is thinking of by glancing at him. So two persons in conversation will simultaneously start to utter the same sentence, and you say, "It was just about to make that remark," showing that there is a subtle sympathy between your minds, and which if it were fully established an actual vibration would take place without the ordinary process of conversation, and without the usual bungling methods of external sound and expression. These are the methods of the spirit. When they employ other means, it is to reach your senses. If a voice is heard, or a form created, or a sound produced, or an apparition appears, it is to reach your external senses.

The thought of the spirit is to hold converse with your thought, not to augment miraculous things, not to build up wonders, not to work magic, but simply to open a channel whereby they may reach your minds. Just as soon as that is attained the wonder-working ceases. Because when a friend is admitted to your house and can hold converse with you, he certainly ceases to know anything about the spirit when the spirit can hold direct communion with your mind, having by repeated visitations become familiar with you, unquestionably these outward and lesser manifestations must cease. There are many persons who hold this direct spiritual communion, the vibration of the brain alone being employed to convey thoughts and produce mental impressions. All forms of inspiration possessed by the prophets and seers of the world were unquestionably of this kind, whereby the spirits spoke to their understanding, not with the audible voice, but with the voice of the mind that the inspired one can fully comprehend and understand. You all have sometimes experienced this inward voice that does not come from your own consciousness, but is rather startling from its suddenness, and often from its lack of connection with the subject of your thoughts.

A most singular instance is on record where a spirit, by the audible voice, saved the life of a person sentenced—or who would have been sentenced—to death as guilty of committing murder. Three times did the voice say to the individual (an article to whom this experience occurred—"The ferryman waits! The ferryman waits!") and so impressed was this person with the voice that he went to the ferry where he had been accustomed to go for his skates and found, to his surprise, although the time was several hours earlier than usual, that the ferryman appeared to be waiting for him. Not wishing to embarrass him, the artist assumed an air of confidence, as though he had really sent him a message. Passing over the ferry, he went towards a certain ten miles, without the slightest idea why he was going thither. On entering an hotel for some refreshments, the waiter told him that a young man was being tried for murder. Forcing his way with the crowd into the court, he heard the judge ask the witness upon his person, "You consider it an offense if an individual addresses to you some insulting remark about your personal appearance. But persons are not so circumspect with reference to your mental or spiritual attributes, and feel quite privileged to enter the domains of any individual mind and call it to strict account for any supposed shortcomings or infirmities. The laws of politeness will be extended in the spiritual world, and in comprehending the laws that govern men and spirits, you will much less frequently encroach upon one another. There will be less unhappiness when this is the case. For many subtle nervous influences, whereby we act injuriously upon one another, will be avoided; and society itself will understand that there are subtle laws of mind, as well as actual forces of body, that tend to produce discord, dissimilarity, and make various friends."

But this, of course, goes far into a range of thought that cannot now be discussed. We only desired to point out the connection between these occult forces of your own organization and similar forces in the spiritual world, and to show that the two are not so unlike and separated as you imagine; that your minds and powers are similar, that the difference is in the disorganizing or throwing off of the outward clothing, and that the atmosphere is peopled by beings having thought, emotion, and feelings similar to your own, which they manifest whenever opportunity favors, and often govern and direct your lives when you are not aware of it. To be forewarned is to be forearmed. It is best to cultivate this spiritual control, if we may not know with whom we talk some day. Whether you cultivate it or no, you are under that control. Fire is a most dangerous element unless you understand its control, and electricity certainly does less harm when conveying messages than when striking down tall trees. This is the most subtle means of power in existence; you are under its influence whether you will or no; by knowing it you may ward off that which is injurious; by ignorance you may oftentimes be under the influence of that which is not beneficial to you. Seeing that the knowledge of any law of nature cannot lessen the happiness of humanity, the knowledge of any force which is lying around you, of any power that is unemployed now instead of being used, and ultimately, when properly understood and guided, therefore this knowledge will aid as much in human progress as any of the elements that have been trained by the hand of man to do his work on earth. It is the vast mental power, the vast spiritual atmosphere, the vast presence that shapes and guides and interpenetrates with your lives, laying hands upon each, throwing the influence of the spirit upon all until at last all are interlarded and governed by the supreme law of mind that controls every living soul.

On the conclusion of the lecture, the following questions were asked and answered given:

Q. I—I have been present at seances where the spirit has materialized itself. When these

the real cause of certain sounds and visions occurring at midnight in unknown places and obscure deserted cells. All these things are no longer mysterious. They no longer belong to the world that no one dares enter. They are the subjects of investigation, and may be classified as among the phenomena that connect the spiritual world with yours. The reason is apparent. Unhappy spirits dwell in the places where they have been fully dealt with; and as we see men who are persecuted on earth strive to ferret out the cause of their persecution and punish those who afflict them, so spirits are somewhat the same. When one has passed away, it is very natural that it should brood and hover near, trying to attract attention, and in some manner strive to gain reparation for a wrong.

Oftentimes there are unseen ghosts that disturb you so that you dare not enter a door, though you may not know the cause of this disturbed feeling. You have frequently visited places where some singular sensation has taken possession of you—gone into houses where you were full of interest, been in the presence of persons who did not impart to you a feeling of repose. There is some law or subtle element to account for this influence. It may not be crime, or wrong, or injustice, there is simply a spiritual antagonism—something incompatible with your spiritual needs.

There are many more persons killed with uncongenial atmospheres than are killed by any other cause. There are sensitive beings who are oppressed with the antagonisms of outward life, who die because of the fragility of their organization; and you are apt to suppose it is the result of physical debility, and you do not understand the laws that govern your spiritual natures. You would think it an unpardonable offense if anyone were to crowd upon your person—if anyone interfered with your private individual life. Yet, spiritually, you often do this to others, by trespassing upon one another's lives, and encroaching in other ways; you are continually sending out shafts of spiritual animosity, that produce much harm. All these things when understood will certainly conduce much to your happiness. The laws and customs of the spiritual world are very barbarous, no society and no individual was protected as to-day; so, in spiritual matters, when you understand these various and diverse laws, you will find every spirit and mind has its rights as well as every individual body and every class of person. You will find each mind is enclosed in a castle of its own, has its own atmosphere, its own surroundings, prerogatives, privileges; and you may no more enter the domains of that mind without permission, than you may enter your neighbor's dwelling, or than you may encroach upon his person. You consider it an offense if an individual addresses to you some insulting remark about your personal appearance. But persons are not so circumspect with reference to your mental or spiritual attributes, and feel quite privileged to enter the domains of any individual mind and call it to strict account for any supposed shortcomings or infirmities. The laws of politeness will be extended in the spiritual world, and in comprehending the laws that govern men and spirits, you will much less frequently encroach upon one another. There will be less unhappiness when this is the case. For many subtle nervous influences, whereby we act injuriously upon one another, will be avoided; and society itself will understand that there are subtle laws of mind, as well as actual forces of body, that tend to produce discord, dissimilarity, and make various friends.

But this, of course, goes far into a range of thought that cannot now be discussed. We only desired to point out the connection between these occult forces of your own organization and similar forces in the spiritual world, and to show that the two are not so unlike and separated as you imagine; that your minds and powers are similar, that the difference is in the disorganizing or throwing off of the outward clothing, and that the atmosphere is peopled by beings having thought, emotion, and feelings similar to your own, which they manifest whenever opportunity favors, and often govern and direct your lives when you are not aware of it. To be forewarned is to be forearmed. It is best to cultivate this spiritual control, if we may not know with whom we talk some day. Whether you cultivate it or no, you are under that control. Fire is a most dangerous element unless you understand its control, and electricity certainly does less harm when conveying messages than when striking down tall trees. This is the most subtle means of power in existence; you are under its influence whether you will or no; by knowing it you may ward off that which is injurious; by ignorance you may oftentimes be under the influence of that which is not beneficial to you. Seeing that the knowledge of any law of nature cannot lessen the happiness of humanity, the knowledge of any force which is lying around you, of any power that is unemployed now instead of being used, and ultimately, when properly understood and guided, therefore this knowledge will aid as much in human progress as any of the elements that have been trained by the hand of man to do his work on earth. It is the vast mental power, the vast spiritual atmosphere, the vast presence that shapes and guides and interpenetrates with your lives, laying hands upon each, throwing the influence of the spirit upon all until at last all are interlarded and governed by the supreme law of mind that controls every living soul.

On the conclusion of the lecture, the following questions were asked and answered given:

Q. I—I have been present at seances where the spirit has materialized itself. When these

[CONTINUED ON FIFTH PAGE.]

add theory in reply. "If it were possible during the preparatory stages of development, while the vital machinery of this earthly laboratory was being put in running order, during the process of mixing, compounding, and preparing its numerous materials for the formation of a species, that certain substances in fitting places, so as to form protoplasm, could be added by fitting conditions to plant the conditions there—¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸

eling outside the record of science into the realm of speculation, if they affirm as fact that which yet lacks confirmation?

It would seem that we should hardly get any more light on this subject, until psychological science dispels the darkness of "educated ignorance."

WM. F. PERKINS.
New Orleans, La., Dec. 21, 1873.

Dr. Samuel Maxwell—The Quaker Medium.

He is now lecturing at Grow's Opera Hall on West Madison St., before the First Society of Spiritualists. Having heard the doctor read his resolution in the last convention, which resolution has gone round the world in the bombshell which divided the convention and stamped the free-love concern with infamy, and which was an honor to the author and the minority that supported it, and hearing of his wonderful lectures in the transit, resolved to hear him. We went on Sunday night, December 21, 1873, and was very much pleased and instructed by the lecture. The control asked for questions, which were promptly given, and then clearly, forcibly and at times eloquently answered—answered the true spirit of "the life of the world."

A question was asked concerning baptism by water, which the spirit did not endorse, claiming that the injunction of "Holy Writ" had reference to "baptism of the heart and soul," that shall destroy selfishness and place all your appetites under the spiritual control of your being.

He pronounced in favor of a pure and undefiled spiritual union among all spiritualists—not the crazy kind, which fills our asylums and makes men and women mad.

THE DEATH PENALTY.

We asked: "Does the legal enforcement of the death penalty find an endorsement in the Spirit-world?"

To which an emphatic, "It does not," came forth.

"Why not?"

"If you could stand as we do, and witness an execution of a fellow man on the gallows, and see that soul ascend into spirit life, and behold all its concomitants, benumbing and damning effect upon the community at large, and the shock it gives to those who are in the interior life, by the murder—for it is murder, a greater shock by far than is ever caused by the murder of one man by another; because, in the case of legal murder there are tens of thousands of persons interested in the earth life, and there are tens of thousands in the life more interested, and hence it becomes a murder of a thousand fold greater magnitude than that which the victim committed, for which crime he suffers the death penalty, and therefore we would say to you by all means wipe out this blot from all our histories, utterly and forever abolish this most heinous offense against civilization."

"Oh! Lord these are my sentiments," as the lazy preacher said on glancing at his list of prayers, and jumped into bed. Mr. Editor, we are glad that you are "wise crack," so unlike his Christian neighbors, while they rejoice that Perpetrator swung off, notwithstanding the Herculean efforts of his distinguished counsel, Judge Knowlton, who labored honestly and diligently to give the unfortunate man a lease of life, and when that failed, gave him the only real comfort he received during his last days of life—so unlike the casting hypocrites in white ties, so we say while they rejoice that blood has been given for blood, you are bold and brave and determined in all your efforts to better the conditions of the criminal, who must soon become a citizen of this or the other world, by giving him good advice and words of cheer in the JOURNAL, as it goes on.

ITS SACRED MISSION.

to our State prisons and jails. Go on in the good work, and the liberal world will sustain so noble and so brave a paper as the JOURNAL.

We are glad to tell our friends abroad that we have such a lecturer in our midst as Dr. Maxwell, who is attracting large audiences day and night on Sundays, at the above named hall. After the lecture he describes spirits present, as is his custom, and Mr. Hall, an old gentleman on the West Side, very quickly recognized a little golden locked cherub, as it was described as gently caressing him, while the tears of joy trickled down his cheek. More anon.

Capt. R. Hoyt Winslow.

EDITOR JOURNAL.—We have had rich feast in the shape of two lectures from Capt. R. Hoyt Winslow. The first lecture was on the evening of the 17th. The hall was filled to its fullest capacity, to hear the Captain give his telling and convincing lecture on "Bible evidences of Spiritualism." It was one of the best lectures which we ever had the pleasure of listening to, and delivered with an earnestness and eloquence that carried the truth to many hearts, who had never heard a Spiritualist lecture before, closing with a grand inspirational poem.

The second evening, the subject of the lecture was chosen by the audience, who appointed a committee of four to select a subject, and they chose the following: "What are the benefits to be derived from Spiritualism, as now taught by its leading advocates, compared with Christianity, taught by orthodox denominations?" The speaker, buried back the taunt of "leading advocates," and in the most severe terms denounced Victoria C. Woodhull, Moses Hull and others, and declared that they were not leading advocates of Spiritualism; but even if they were, they would compare favorably with Moses, David and others. His lecture was able and full of truth, showing Spiritualism to be so much purer and better than orthodox Christianity, that there could scarce be any comparison.

After the lecture, Elder White, pastor of the Baptist Church, asked Captain Winslow a few questions, taking the Bible and asking him to read certain passages therefrom, concerning those who had familiar spirits, and those who consulted them, to death, etc., and asked the speaker if he believed that God commanded them to be put to death? and he answered promptly "No." Then the Captain turned on the Elder, and asked to read certain passages, and he read, answered and looked as if he would like to get out of it, but mustered up the courage to say that he believed every word in the Bible to be true. Altogether, the second evening's lecture was a grand success! The Captain also gave some very excellent tests. I would say that those desiring an able, earnest and eloquent speaker, can do no better than to get Captain Winslow.

M. L. WRIGHT.
Ashland, Nebraska, Dec. 27, 1873.

DON'T FORGET to remit dues on the JOURNAL immediately, and if you would have your neighbors know what pure unalloyed Spiritualism teaches, get them to try this paper for three months at the nominal cost of TWENTY-FIVE CENTS.

THE PHILOSOPHER'S STONE

BY T. J. HERBERT NOYES.

Would to God that some new Epicurus Had dawned on the days of our youth, And proclaimed, in our ears, to allure us, The war-cry of Reason and Truth; All the sermons which shirk it are shoddy. Their shafts all shoot wide of the goal, For we hold that what's right for the body Can never be wrong for the soul.

We maintain that the laws of Creation, Which govern this marvelous Sphere, If they were but the laws of the Nation Are simple, sufficient, and clear; We proclaim the Religion of Reason, Which brooks neither rancor nor strife, Its love for sound logic, not reason To all the pure instincts of Life.

We proclaim war against Superstition. No quarter to Fiction we grant, Though it feign to be Faith or Tradition, We vote it a pestilent pain. We would own Truth alone as dictator. Its grain we would winnow and sift In the sieve the gracious Creator Has gauged and bestowed as his gift.

True Religion is quite independent Of Ecclesiastical and Priestly rule, All its claim to maintain the ascendant Should rest not on words but on deeds. It was never its mission to blight us, Or blast us with faggot and flame, The Religion that fails to unite us Has lost its best right to its name!

True Religion is not speculation On mysteries hidden from view. It consists in no fond affirmation Of doctrine and dogmas as true. It consists in the practice and science Of duty to God and to man. If Manhood be the Deity's clients, We serve Him in serving His clan.

Of the Spirit-world none but impostors Have fathomed the legends and laws. It is pride and presumption in which fosters Their ignorance, faith of appause, Who pretend to an initiation In mysteries never revealed. Which the sovereign Lord of Creation Has visibly veiled and concealed.

It were folly to trust Revelation Which dinned from the touch-stone of Truth; We would feel not the least hesitation In drawing imposture's last tooth.

We would tear the veil from her features, And peel off the paint from her face; Though she seemed the most gracious of creatures, We would not be fooled by her grace.

What of knowledge we have in possession, What knowledge we yet may possess, We would fain make the humble confession, Is God's gift if more than a guess; For we doubt not the true inspiration Of intellect born on His earth: We would scold at no Revelation That proved its legitimate birth.

But, pending the proof, we're contented To glean in Truth's glimmer our wheat, Without peeping the pit falls invented To bag the bas lambs when they bleat.

Of all we strive for the knowledge Of all God has willed to be known, We shall gain the first prize in His College, And hear no rebuke from His throne!

An Athenian Funeral Monument.

There has recently been dug up at Athens and placed in the Temple of Theseus a tombstone of the Periclean epoch, or perhaps later, a simple slab of Pentelicon marble, carved to commemorate the death of a Greek girl named Ammelecia. It is a modest and safe judgment to declare that among the Greek funeral monuments there is none, not excepting Chantrey's, so lovely, eloquent, and fitting as that little maiden's gravestone. We are all too familiar with the weeping willows, the ridiculous teardrops, the broken columns, and the other ugly and foolish symbols of sorrow which fill our cathedrals and cemeteries. This Athenian undertaker, when he got his order, cut for the family a beautiful bas-relief, simply representing Ammelecia, sweet and graceful as she lived, potting forth her sandal to be held by her favorite slave, upon whose head she rests her little hand, with a quiet but smiling look on her fair countenance. In the background stands her father—the undertaker's customer—watching this calm preparation for the long journey which he can not see conveyed by description; but the soft and restrained fancy which inspired it, is in as sharp a contrast with our dull and troubled handling of such topics as our best memorials are inferior in art to the style of that simple slab.

A Correction.

EDITOR JOURNAL.—In your JOURNAL of January 13, you publish my commendation of Hudson Tuttle's "Coming Struggle," and your types make me say that Spiritualists "have clear confidence in prayer." I said "in prayer," but I meant to say "in belief," and in the aspiration which the good old woman called "feeling up," and in the sublime idea of Plato, "When thou prayest, seek for universal good, not for special and particular good," but the notion of asking some being outside of the universe to give some special gift, that might be bene and blessing, in answer to our humble petitions, is for theological babies, and its time we "put away childish things."

The God of Jewish conception—an arbitrary being, making worlds as a carpenter builds them, and the outside of the world as the world's thought, and in place thereof will come the infinite wisdom, the infinite love, the infinite intelligence, the infinite design, the infinite spirit—the soul of things in and through all, which may well be called by a name hallowed by reverent association. With the infinite spirit and intelligence and design, how can finite spirits and intelligences and persons, be possible? I but ask the question, to help the transition from the old to the new—which is yet old. Yours truly, G. B. STEBBINS.

Detroit, Mich., January 4th, 1873.

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Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER, AND PROPRIETOR.
J. R. FRANCIS, - - Associate Editor.

TERMS OF SUBSCRIPTION:
One copy, one year, in advance \$3 00
at the end of the year 3 50
Three months on trial, to New Subscribers 50

Religio-Philosophical Publishing House.
All letters and communications should be addressed to
S. S. Jones, Corner Fifth Avenue and Adams-St., Chicago.

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CHICAGO, SATURDAY, JANUARY 17, 1874

The Avon Mystery!

In No. 16 of the JOURNAL, we published an article clipped from the Rochester Democrat and Chronicle, giving an account of a wonderful phenomenon, relating to Miss Eleanor Bonney, who had, several months ago, repeatedly announced to her friends, that she was, at some time not far distant, to go into a long and peculiar trance, the result of which would be the revelation of some startling facts—facts that would convince the skeptical world of the truths of Spiritualism! Her predictions were treated with a great deal of levity by many of her friends and relatives, being considered the result of hallucination, but the sequel shows that her prophecies thus far have been literally verified. She seemed to entertain the extraordinary opinion, that it was her peculiar mission, to not only astonish the people, but convince them also, that a person could, to all appearance, absolutely die, the soul be completely separated from its earthly tenement, and the first stages of decomposition even set in, and then through the potent agency of spirits, be restored to life again.

There are a few things exceedingly curious connected with this remarkable case. Many entertain the idea that she had taken poison, from the fact that she predicted the hour at which she was to "go out," as she termed it, at two o'clock in the morning, and lying down upon the bed, finished the directions she wished to give. No one was to be allowed to watch over her but Mr. and Mrs. Preston, Mr. and Mrs. Ryan and Mrs. Dr. Dutton. The attendants positively assert that many of the predictions she made have been fully realized, and they entertain a firm conviction that resurrection will eventually follow.

The fact that she was a very large woman, weighing 208 pounds, perfectly healthy and gushing with vitality, may have made her a desirable subject for scientists in the Spirit World to experiment upon, and who may, in this instance, find in accomplishing what they desire, the same as the denizens of earth often do in many of their undertakings.

The statement of the Democrat and Chronicle, that, although five weeks had passed, there was no more unpleasant odor than would naturally proceed from a sick room, certainly is very strange, and indicates that something quite unknown to scientists here, was at work in preventing decomposition. Since then, however, an exchange positively asserts, "There has been no sign of resurrection, but an examination of the coroner shows that the remains are far gone in decomposition." The statement is made that the body remains at the temperature of the surrounding atmosphere, and presents the same appearance that would naturally have been expected by the skeptical. The coroner did not think there was sufficient evidence of an unnatural death to warrant a dissection of the body.

According to the Albany Evening Journal, coroner Bissell, of Genesee, accompanied by Dr. Lauderdale and Sheriff Arnold, had been to Avon to investigate the case of Miss Bonney. They met with no resistance in gaining an entrance and making a full examination of the "corpse," as they pronounce it to be. They found no appearance of violent death or other circumstances which would warrant them in taking the body in charge, and say that the body is so far decomposed as to render dissection useless in reaching the cause of her death. Externally, it presents a full and plump appearance and dark yellow color, and is of the same temperature as the room, and does not differ from the appearance of any body which had been kept the same length of time. In conclusion the Albany Evening Journal says, "Thus it appears that Miss Bonney actually perpetrated a very serious joke upon herself. A large portion of the community will forever believe that she took poison. If she did not, she worked her mind into such a condition of excitement that death resulted therefrom. To most people the latter theory will seem highly improbable, if, as has been stated, the deceased was at the time in a state

of perfect physical health. It is to be regretted that the coroner did not do his duty promptly, and, by a thorough investigation, ascertain whether the girl was poisoned or not.

"The examination of this late day reveals the fact that the remains have been steadily undergoing the process of decay, and are now but a putrid mass, emitting a fearful stench. This should be enough to satisfy the most ardent Spiritualist that the body can never return to life. Still the family refuse to be convinced, and announce their purpose to keep the remains unburied for six months."

That Miss Bonney is absolutely dead, no one who visits her doubts. Yet that, even, was strictly in accordance with her prediction, for she had positively stated, that "when the soul had entirely separated from the body the house would be shaken violently, which prediction was fully realized by those in attendance. The Rochester Union and Advertiser says, "A physician from this city—not a believer in Spiritualism—visited Avon yesterday, and made an examination of the body, as he had done before. He was not allowed to touch the body, but merely to look at it, as it was one of the conditions of the 'going out,' that no hand should be brought in contact with it. This condition has been conscientiously lived up to by her attendants. The physician states that, in his opinion, the woman is positively dead, and it is an utter impossibility for life to be brought back into the body."

"Since his last examination, about a week ago, there had no material change taken place in the appearance of the corpse. He noticed, however, a slight ring about the eyes, which was a little lighter in color than the rest of the body. This he accounts for by saying that it is a perfectly natural result of the sinking of the eyes. That at first and for some time protruded slightly from the head, such as it was predicted, would take place, but have now sunk somewhat, which gives that appearance about the eyes so often seen in a corpse."

"As regards the odor in the room, the doctor says he thought he detected, on his visit yesterday, a different scent from that which he found on his first one. This, however, he did not think arose from any decomposition, as, in his opinion, that had not yet set in. Many reports have been circulated in regard to the time which it was said Miss Bonney predicted she would remain in that state, but her friends state that she did not give the exact time when she expected to come back to life, but said that they should keep her six months, not burying her unless decomposition should set in. When the soul re-entered the body, she said they would hear a sound like the booming of a cannon."

"One thing is stated by the doctor, which, if true, is certainly remarkable. About four weeks ago, when he was about to go up to Avon, he bought a bouquet of very choice, handsome flowers at Vick's store on State street. That bouquet he took with him to Avon, and it was placed in the room where the body of Miss Bonney was lying. The flowers are to this day as fresh and as fragrant as when they were purchased."

The whole incident is indeed curious, and is exciting great interest. Those flowers that do not seem to perish, the fact that Miss Bonney went into a trance precisely at two o'clock, surrounded by her friends, and that her tongue has protruded from her mouth, and a slight effusion of blood been perceptible on her nostrils, as predicted, must certainly awaken within the minds of her relatives and friends an earnest desire to scrupulously follow her directions, and the circumstance (also foretold), that when her soul had been finally separated from the body, that the house would be shaken violently, must, of course, arouse within each one anticipations of favorable results, however incredulous a person may be, and her brother and others strong in the faith, declare that she will yet come to life again, as perfect as before.

We entertain the opinion that "nothing is impossible with God," that is, that any thing not beyond the limitations of reason can be performed or accomplished by the power of mind. We believe, that the resurrection of Miss Bonney is possible, but very improbable. A partial decomposition of the body, would not seriously interfere therewith, if the nerve centres remained in a perfect state of preservation. Miss Bonney owed her life to the air she breathed, the water she drank, and the food she ate, being acted upon by the stomach and lungs, and through various avenues appropriated by the system. Now, is not the mind superior to the lungs and stomach, and may it not possess power as manifested in the organization of spirit, to infuse new life into the new inanimate body of Miss Bonney? The body of the sheep manufactures wool; that of the bird, feathers; that of the seal, fine fur. They do that from the elements—food, air and water. Now, the minds of advanced spirits are superior to the body of the sheep, bird or seal, and they can go direct to the elements and manufacture wool, feathers or fine fur, without transmitting food through the body of an animal. That man is a most consummate dunce, who denies that advanced minds in spirit life can do that, for if not, mind is inferior to the body of a sheep, bird or seal.

It is possible (though improbable), then, that spirit may infuse new life into the physical organization of Miss Bonney. Already earth's scientists can manufacture tissues resembling the human body, and why not finally be able to cut out a diseased member, and replace a new one manufactured to order, the same as engraving skin on a "hair lip," or any other part of the body to cover up a deformity?

A. E. CARPENTER will be in Maine during January. Will speak on Sundays anywhere in the State. Address, 46 Beach street, Boston, Mass.

Another Methodist Minister Practicing Moses-Woodhullism.

T. J. NICHOLS' CIRCULAR.

To the Citizens of Lansing and the Public at Large.

Knowing it is my duty to expose one of the worst villains, in my opinion, that walks the streets unshorn, who is now preaching at the M. E. Church at North Lansing, named William Rice, and he is denying the charges made against him at Mason, I would hereby state that nearly all is true that is charged to him. He has disgraced the church, tried to ruin my wife, and destroyed my happiness. He has written notes after note to my wife, saying how much he loved her, and trying to induce her to run away with him; has met her many times in the woods south of my house, all of which I can prove by eye-witnesses. He has requested her to meet him at the train; has met her after dark in the church, when there was no one else around; has passed letters to her on the streets, and in the stores, using every means in his power to break up my family, and entice my wife into criminal actions with him.

Fathers, mothers, husbands, and brothers, will you stand still and see this hydra-headed monster gather fresh victims in his toils? Shall he be allowed to ruin your wives and daughters, and go unpunished? No, I think not. Will the Church shield him in this vile work?

Mason, Mich., Oct. 13th, 1873.

[From the Kalamazoo Daily Telegraph, Dec. 26.]
A DECEITFUL PRIEST.

Our readers have seen in this paper frequent allusion to one Rev. William Rice, a minister of the Gospel of the Methodist persuasion, how Mr. Rice had become involved in a scandal with one Mrs. Mary Nichols, of Mason, Ingham County. Last week, at a Church trial, he was found guilty of the charges, and turned out of the ministry. In February, he is to answer in the Circuit Court of Ingham County, a charge of adultery.

All the time this man has declared his innocence; he has asserted it in season and out of season, and in the face of overwhelming evidence. The amount of assurance he has manifested has been truly wonderful.

Well, last Saturday a gentleman from this town, who occupies a very prominent position in a very honorable fraternity, received a letter from Rev. William Rice, soliciting pecuniary aid. He said he was persecuted by a ring of personal enemies, who were determined to leave no means untried to convict him of an enormous crime, of which, thank God, he was innocent. He was a brave, or would be that effect. They had partially succeeded in effecting obloquy upon him, but he says: "I shall be able to triumphantly vindicate my honor," etc. He appealed to the fraternity for aid with which to employ counsel for his trial in the courts, and said he would be here Monday or Tuesday.

Last Monday evening, among the guests of the Burdick House, was one "Rev. Wm. Rice, of Lansing." Another guest was written down as "Mrs. Wallis, Saginaw." In due time, Rev. Wm. Rice went to the room which was assigned him, on the second floor, and the woman went to her room on the third floor. Thus far, every thing seemed serene. Soon after this man and the woman, apparently entire strangers to each other, had gone each to their rooms, the woman slipped out and went down stairs. Not long afterwards she came back, being in robes of white, and she left the door ajar, though the possibility existed of some one. Not long afterwards, the Rev. Wm. Rice, in his stocking feet, with boots in his hand, with Tarquin's ravishing strides toward his design, moved like a ghost. He stopped an instant in front of the door, when the sentinel, in robes of white, appeared, and opened the portal, and took him by the arm and led him in. The door was now closed and locked.

The meaning of this pantomime puzzled the proprietor of the house when the knowledge of the strange came to his ears, that he sent one of the employes to the room to tell the man to leave that room. But this summons was disregarded by the inmate, so Mr. Riley sent back this message: "Rev. Mr. Rice, if you will not get out of that room—d—d quick, we will put you out." Then the reverend man did leave. After he had returned to his room, and dressed himself, he wished to see Mrs. Nichols in the parlor, but this was not allowed. Then he wished to send word to her that he had concluded to go on the 21st train, and would like to have her go with him. This message was taken. He paid his bill and she paid hers, and the two left the hotel.

Instead of going to the train, however, it appears the two went to the City Hotel, and registered as Wm. Rice and L—, Lansing, and occupied one room together in which there was only one bed. In the morning Rice went to see his friends to gather in assistance to enable him to carry on his suit to vindicate his fair fame. But while he was looking around, some of them had heard of his nocturnal doings, and sought to obtain evidence. Mr. H. went and found Rev. Mr. Rice, and the Elder, the gentleman who had defected Rice in his recent trial (and a Church), and they went to the City Hotel, to which place Rice had been already traced. They proceeded to room No. 40 and Mr. Peck confronted the woman whom he recognized as Mrs. Nichols. She was perfectly composed, and she saw him, and gave prompt direct answers to such questions as were asked her. They then left and went to Henderson & Giddings' store, where Rice was sitting as though he hoped to meet some one he knew.

Rev. Mr. Peck was the first speaker. "Ah, Brother Rice, how do things look now? When did you leave home? Do you wish to go with me?" Brother Rice responded, beaming with hope, with conscious recititude, and confident of establishing his innocence. "Oh," said he, "Brother Peck, everything is looking extremely well. The excitement is dying out, and my friends have full confidence in my power to prove myself innocent. All I want now is a little money to retain counsel." And he went on telling how sure he was of defeating his enemies. He remarked that his wife was not here. Rev. Mr. Peck asked him several other questions, to which William responded with truly Christian emotion. Finally Elder Peck, looking William in the eye, and putting firmness in his tone, asked him: "Brother Rice, is Mrs. Nichols in town?" Rice answered, as well as he could, replied: "Why do you ask that question?" For some time Elder Peck returned the question, and four times Rice evaded an answer. "Why do you think so?" "Because, you villain, we have just seen her at the City Hotel, and learned that you and she occupied the same room at that house. We have also learned that you were turned away from the Burdick House last night for disgraceful conduct! What have you to say to that?" Brother Rice, "What have you to say to that?"

"Nothing," replied Brother Rice.

Then he became profoundly apologetic, but was dismissed with contempt, and advised to

go home and get out of the State as he could. Rice begged that nothing should be made known about this, as it would injure him in his trial. Rev. Mr. Peck said to him, "I defended you because I believed you to be innocent. In regard to making known this matter, I feel too much humiliated to even speak of it." His other friends would give Rice no satisfaction—they said the facts were now public property and could not be suppressed even if they wished to suppress them.

We are just informed by a party concerned, that Rice's bail bond has been surrendered, and that a telegram has been sent for his arrest.

December 28th—the above rascal is now in jail.

Will the Methodist Church people hereafter bear in mind, when they accuse the great mass of Spiritualists of believing in "social freedom," that they, as a Church, are more susceptible to the charge, as a much larger per cent. of their whole number are addicted to the practice, than can be found among Spiritualists. Indeed, it is a fact that nearly all of the leaders of the "social freedoms" in Spiritualism, come from the churches. Being old stagers, they came into the ranks of Spiritualism in its infancy in hopes to inaugurate in its ranks a new phase of religion based upon sensualism!

Thanks to virtue and intelligence, they have been compelled to set up their godless cult and worship at her shrine outside of the pale of Modern Spiritualism. They have an organization of their own, exactly fitted for the Rev. Rice, Moses, Victoria, and Dan will give him the right hand of fellowship, and Jamieson will record his name, while Warren takes his dollar admission fee. So while he goes out of the Methodist Church, he goes in where all is freedom, for a dollar.

AMUSING.

It is really amusing to see a certain class of Woodhullites, send forth their vituperation and abuse against the RELIGIO-PHILOSOPHICAL JOURNAL. It has become accustomed to this smoke, and remains perfectly passive, moving along like an irresistible giant among a crowd of Lilliputians, and prospering amid the tempest of hisses, growing stronger every day—like the oak, the king of the forest, which gains additional strength every day, though cyclones and terrible storms beat against it, the JOURNAL smiles defiance at each attack of its enemies, and thrusting out its vigorous tendrils, it becomes more massive and strong continually. It has grown up a vigorous manhood through the intense fire of opposition in the churches, and has nobly resisted the poisonous arrows of unfriendly Spiritualists, who have desired to control its columns or cause its death.

It is, however, particularly gratifying to see the Woodhullites send forth their bitter denunciations against the JOURNAL, like hissing serpents writhing in the agonies of death, for their lecherous anathemas return to them to roost, falling harmless from the fair robes of the JOURNAL. Now, dear readers, whenever you hear one of these characters traducing the JOURNAL, don't be alarmed—don't suppose that the influence created can injure us one particle—the paper will be issued regularly in the future as it has in the past, and will prosper, while its opposers will sink into merited obscurity.

One speaker, about five feet seven inches in height, dark complexion, dilapidated appearance, changes his shirt once a month, and whose presence remind you of an ulcer on a horse, and who is begging for engagements to lecture, takes especial pleasure in traducing the JOURNAL. He usually carries one with him, its presence on his person indicating that it is the only really clean thing about him. He looks like a man who is dragging out a miserable existence, resembling a snake that has lost about three-fourths of its skin, but which can still hiss and bite. His lectures will remind you of the renowned Rev. Philander Bragg, who was considered an expert in closing meetings. However crowded the hall, however large the assemblage, whenever he commenced talking, the meeting would "close-out" in about five minutes, leaving the "eloquent" expounder with the seats alone to greet him.

It is one of the beauties of our philosophy, that even such a man as this philosopher of the JOURNAL is, can gradually rise from the quagmire that envelops him, and become one of the best of men! We care not how low, degraded, or impure a man may be, eventually he will rise from the low conditions that surround him, and assume the stately grandeur of a true life.

But the JOURNAL plies such men—their opposition to it will prove as unavailing as the attempt of a mole to remove a mountain, or the efforts of an oyster to subdue a whale. Pahaw! what does the JOURNAL care for their attacks and innuendoes—their resolutions—their censures—their efforts to cause subscribers to discontinue—their billingsgate? Simply nothing. Indeed, this opposition on their part is rather beneficial, for it is a sure sign of approaching death on their part. Wadsworth, Loveland, and others who had taken a contract to kill the JOURNAL for its unflinching course in defense of right, have sunk so deep into obscurity, that the trumpet of a Gabriel could never resurrect them. Their voice is quiet, and their pulse beats only to perpetuate a languid life! They have long since ceased to revolve against the JOURNAL, while other plagues, equally as contemptible, send forth their tomb-like voice in opposition to it.

But even here the Harmonical Philosophy is a sovereign remedy. Time, of course, is required to work a beneficial change in their nature—hundreds of years may be required to accomplish it, but sometime they will be led to reform, to lead lives characterized by virtuous actions and many deeds. Therefore, when you hear these characters traduce the JOURNAL, look at them with pity. Although their efforts

to injure us will prove vain, it shows their weakness and folly, in not directing their energies to effect a reformation in their own natures.

Another View of the Sherman Miracle.

A contributor to the Coshokan (Ohio) Democrat, gives his opinion in regard to the "Sherman Miracle," about which so much has been said by the press. He says, that Mrs. Ellen C. Sherman, wife of Moses Sherman, a Methodist minister of Pierpont, N. H., had been suffering from a long and severe sickness, and that "she was suddenly made aware of a 'strange and unusual influence' about her, and very suddenly experienced strange sensations and feelings," and finally heard a voice (not human) which replied in answer to prayer, that her 'faith was not strong'; whereupon she prayed inwardly, 'Lord help my unbelief; and soon became conscious of returning strength.' The cure was sudden and radical. And Mrs. and Mr. Sherman gave the facts to the world, attributing the result to a 'Miracle' performed by Jesus Christ, and probably there are many who will lean to this view of so strange a performance.

Now, to a well informed believer in the philosophy of Modern Spiritualism there is nothing strange or unnatural about it. The hypothesis they offer is greatly superior to that of Mrs. Sherman and husband, because in perfect harmony with the universal laws of God and nature, which are incapable of change or special miraculous suspension to any one at all familiar with spirit influence, and the feeling resulting from it in a mediumistic person, one familiar with the very sensations detailed by Mrs. Sherman while she was being healed and restored to health by spirit influence, this case is no more remarkable than numerous other cases, only they don't get to the public because the cures are performed through the agency of a professed "Spiritualist"—as healing medium. There are many persons who silyly send autographs or a lock of hair to clairvoyants and get perfectly correct diagnoses of their cases and prescriptions that effect wonderful cures, but for fear of being laughed at for tampering with "Spiritualism" they keep still. Now as this case of Mrs. Sherman has been foisted upon the public and the most important fact about it kept from view, with the evident purpose to discredit the claims and facts of Spiritualism by giving credit to a 'miracle' to strengthen a creed, it becomes a duty to puncture the deception, and give the facts which happen to be in my possession as follows:

"Mr. Wm. E. Clark, of Swift-Water, N. H., is a brother of Mrs. Sherman who was healed. The wife of Mr. Clark, sister-in-law of Mrs. Sherman, persuaded Mrs. Sherman, as a last resort in a hopeless case, to send to Mrs. A. H. Robinson, of Chicago, for an examination of her case, which was made and forwarded to her with certain magnetized papers and plates, which Mrs. Sherman applied and used before the 'miraculous' cure. The very directions given by Mrs. Robinson in applying her remedies, and the process of cure she points out, go to prove that it was by her remedies that Mrs. Sherman was so suddenly cured, and not by a 'miracle.' It was a 'spirit' cure, and nothing more nor less. But for fear of giving the Spiritual Philosophy credit for restored health these facts in the case were suppressed. When will deception and arrant hypocrisy cease to be practiced to appease the demands of Mrs. Grundy?"

All for Christ's Sake.

Here in the north they have a dull, monotonous way of settling church difficulties—they go into the courts of their Lord on the Sabbath day, and having duly fortified their souls with prayer and praise, they spend their week days in the courts of law; they sue and are sued, enjoin and are enjoined. And to get up a little harmless sport for their ardent followers, some dissenting minister ordains a brother dissenter as Bishop, and finally each party takes all the spoils; the law and the Lord will give them, and then depart each his own way, in peace. But in the land of Orange Blossoms, Peanuts and Cotton, away down in Old North Carolina, they scorn to do their christian duty in so cold and heartless a manner—their warm southern blood boils as freely for Jesus as for any other man, and the boiling is especially strong among our Baptist brothers, owing, probably, to the greater quantity of water necessary in their devotions.

The Free-will Baptists, for years offered up their hearts and took their plunge-baths in a church at Lumberton, but in the time old ones nearly all died off, and the children became more enlightened by reading the RELIGIO-PHILOSOPHICAL JOURNAL, and other liberal papers, the old church was closed, and the sorrowing pastor departed to a still more benighted region, hoping to die soon, ere the whole country becomes intelligent. The old church might have stood a monument to the departing glory of old theology, had there not been in the town another sect of Baptists, who, believing that what belonged to their master should be used by some of his children, took possession of the house of the Lord, and offered up worship therein. Now, this was against the Free-will of the Baptists who first sang praises in it, and they took the matter into the courts, not for settlement, but only to give them a little time for prayer and consideration. While thus engaged, the church, with a great noise and ringing of bells, proudly ascended heaven-ward in a chariot of fire, leaving not even a policy in a bankrupt insurance company, to comfort the stricken children of Israel. This last bitter and unexpected event, was all that was needed to fire the heated blood of these Christian sons of the sunny south, and while a Free-willer was arguing the matter with holy words and a "smile so child-like

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Miss Alice Harrison. "The Boy Detective."

A RESPONSE.

To the "Protest of the Minority" in the Chicago Convention.

BY MRS. SUSAN C. WATERS.

Those of us who were among the first to express our opposition to the "new departure," have waited long and anxiously for that general awakening of Spiritualists, which should enable them to see the perversion of what was made of the name and organizations of Spiritualism. The increasing number of public opinion, the earnest protests of many correspondents of the JOURNAL, and the flagrant offensiveness of the new departures at their late meetings and at the Chicago Convention, all indicate that such an awakening has taken place.

We hail the earnest protest—the minority report of Judge Holbrook and his co-workers, as the dawn of a brighter and better day. It is to be hoped that Spiritualists, as a whole, will not only protest against having the beautiful and consoling philosophy of Spiritualism appropriated to the unwholesome purposes, but that they will also act with both energy and concentrated judgment, in saving Spiritualism from becoming a wreck among the breakers of false philosophy and impure morals.

Do not propose to review the offensive details of this subject, because that has been earnestly done, but I would say that Spiritualists in this locality are, with only two or three exceptions, firm opposers of the new departure theories, and staunch advocates of a Spiritualism that recognizes virtue as a moral obligation which we owe to ourselves and to the world of humanity as a whole.

To protest is easy, but to unite upon the condition of reform is far more difficult. I very much like the last clause of the minority report, which proposes a restrictive limitation to Spiritualism proper. Unquestionably it is just what is needed, to prevent a recurrence similar to the offensive leadership which has assumed present organizations and dedicated them to the most corrupting theories that ever disgraced humanity. This experience warns us not to build in the manner of the associations now in existence.

The important question of method now comes up. As protestant, or protesting Spiritualists, what points can we agree upon? The minority report recommends that a "call be made for a National Convention for the purpose of forming 'a National Spiritual Association'."

In the past, many have objected to organization, but the order of things which we now wish to oppose and contract, is already organized standing shoulder to shoulder, and fully equipped to carry their "institution" into new territory. We, therefore, can not fail to see that the opposite course leaves our cause at the disposal of those who lack practical sagacity and well balanced faculties, while they at the same time thrust leadership and usurp a dictatorship over the public activities of Spiritualism.

Looking hopefully forward to the action of such a convention as is proposed, I venture to ask whether the proposition is for a mass convention or a delegate-convention. If the latter, it is a delicate question, the number of members will of course be so much more limited, that it would seem desirable to improve upon the former method wherein societies have sent delegates, but without giving any instructions to assist them in carrying out the wishes of the majority. In such cases the action of the delegates was based upon and entitled to the weight of individual opinion only. It is to be hoped that our societies will in the future feel their privilege and obligatory upon them, to take such action as will represent their members and the opinions of the majority through their delegates. If we are to have a new and spiritual organization, it must necessarily be on a basis acceptable to morality and reason. While it should be definite enough to exclude the corrupting elements which have given odium to the degraded "American Association," it will not in the future, need the power to purify itself of those who may corrupt and disgrace it. Speculative beliefs need not be uniform or limited; but the law of human nature defines morality and reason, therefore they can not be the subject of indifference to us. The legitimate work of a Harmonical Philosophy is to direct and assist, not to ignore or eradicate the moral sentiment. The theory that freedom requires opportunity for lawlessness, is false and pernicious to an extent which baffles description.

If Spiritualists can not unite on a platform that contains a moral plank, then it will be useless to claim Spiritualism as a religion, and we may, in that case, very properly lose the sails of a glad tidings, which we have with so much enthusiasm and exultation thrown to the breeze. We may as well ponder the question whether glaring immorality and criminality shall be a bar to membership in our societies. In the dead and dying societies the payment of one dollar yearly has been the only qualification for membership. Is it all surprising that Spiritualism is in bad odor, when morality and virtue have been ignored as matters to be accepted or rejected at pleasure, and the all-absorbing dollar made the only test of fitness for participation in the visible work of Spiritualism? We can hardly conceive how any society, however beautiful its philosophy of morals might be, could keep itself in a desirable or influential condition, if all its unwary members were, as co-workers, retained in full fellowship and equal, or, as is often the case, greater prominence than those whose lives best express the principles of the society. We must at least confess that a society which does not define itself at all, is liable to be defined variously and often unfavorably by those who take it upon themselves to be representatives. If organization upon specified moral basis, does not meet the approbation of the more radical Spiritualists, we have at least seen the folly of organizing the cautious, reflecting and moral element of society, into one body, with the impulsive, factious, indiscreet and immoral element, without making any specification regarding the basis of that alliance.

Are there not two ways of crushing truth—two ways of shutting off the inspirations of the higher spheres; one the limitations of creed, and the other the irrational license that in the name of freedom denies truth, decency and morality? Can a Spiritualism which embraces a moral requirement, be fully expressed except by giving that requirement a public recognition in our basis of organization? A Spiritualism which ignores our moral obligations, we can not afford to foster or accept. We are endeavoring to shake off all association with that form of Spiritualism which, by teaching the prostitution of the spiritual nature to base animal propensities, defeated its own purpose as a higher and nobler religion. It is not enough to tolerate, but to extend a measure of respect to all shades of speculative belief, can have little, if any, confidence in the usefulness of the compromising spirit, when purity and morality are at stake, for there is in purity and morality no half-way ground that is to stand upon.

In the past, it has transpired that those who refused to be committed to any specified basis of thought or action, have accepted the yoke of leadership as submissively as the most devout sectarian. That yoke we have to bear heavy and too grievous to be borne. The proposition (contained in the minority report) that the extent of the forbearance and liberality of our organization, shall be decided by the vote of two thirds of the members thereof assembled, seems a wise and just provision, but it should be coupled with a restriction such as most of us have at some time felt in being obliged to see the time of large meetings consumed on subjects that were agreeable to very few except the speakers.

We must be aware that the most impulsive and financial mind is the most receptive to error, and at the same time the most enthusiastic declaimer of its opinions, therefore an absolutely free platform can not express the views of the majority, as fully as a platform on which there is a measure of restriction consented to by the majority, and which the majority has a discretionary power of waiving.

The present effort being to counteract the effect of too much license, may possibly in some points need what would seem like a near approach to stringency, in order to bring itself a distant and powerful enough to bring the cause of Spiritualism back to healthy conditions. Our sense of right has been so outraged, that so far as I have conversed with Spiritualists upon the subject, I think them more ready to organize upon a definite than an indefinite basis, that is upon a basis of moderate and reasonable limitation. If we can not agree upon a mutually acceptable basis for national organization; or if the expense of attending a national convention in any considerable numbers should prevent its consummation, it is quite possible that we might, at least for the present, agree upon a national committee to act as receivers, preservers and (if so decided) as publishers of information, and of our reports, while we prosecute the work of reformation by organizing our local societies, and by society organizing on the best and most reformatory basis that is practicable in its particular locality. The basis of these organizations reported to a national committee (and if preferable through State committees in each State) the average basis of all the organizations would give a more fair expression of the will of the majority of Spiritualists.

The spirit of the article by A. J. Davis, in the JOURNAL of Oct. 4th, indicates what seems a wise policy, if applied to this movement. Its admission is not to be in haste or large numbers, but to begin on a solid foundation of right, trusting to the omnipotence of just principles, for the strength, future numbers, comeliness, and acceptability of our societies, which are to be the visible body of Spiritualism. We could not wish to be over-zealous in advocating similar to the danger of piety; but we have as much right to, and use for, morality, as any sect of religionists, and may not unwaveringly fidelity to principles be deemed the test of a truly Harmonical Philosophy.

I do not express these thoughts in the expectation that they will be used as finalities, but simply throw them out as suggestions, to awaken and call out the views of others on the same, or similar points, that we may see where the majority stand, and what type of organization will be likely to find confirmation from the majority of Spiritualists.

Bordentown, N. J.

Shall we have a National Convention of Spiritualists Advocating Progressive Civilization?

BRO. JONES.—Up to the time of reading the report of the late convention of polygamic societies held in Chicago, I was not in the "look themselves clean out of Spiritualism." I had entertained some feelings of respect for them, or at least many of them, were honest and sincere in their propagation. But since their advocates, and the danger of it, treated the protest of that honest, faithful and pure minded minority, shutting off all debate on the subject, and treating the opposers to the usual rebuff of slang, stereotyped by Woodhull & Claflin's Weekly, all my feelings of respect are gone, and it now appears to me that instead of advocating similar to the danger of piety, they believe to be higher and better principles of life and progress, they rather seek to degrade Spiritualists and the world to their own plane of lust, and assume the garb of inspiration and the influence of Spiritualism as a national organic force to accomplish their foul purpose. Not only their shrinking from an open field and a fair investigation, convinces me of this, but I can more readily believe that men and women in this enlightened age, and educated as these leaders are, who will foist upon us such doctrines and practices before the world, so at variance with the moral, social and spiritual sense, not only of this, but every civilized and most of the barbarous nations and tribes of earth, are downright dishonest, depraved, and willing to sacrifice their personal and animal nature, than that they are unconsciously so much mistaken in their views. That is to say, I have less confidence in their integrity than I have in their intelligence.

But enough of this. Were it not for the fact that we are in a position to be placed in regard to their movements, I would say, let the whole matter alone, and let them, with their doctrines, as soon as possible find the deep oblivion to which they are hastening, and perpetuate not their disgraceful and pernicious influence on the world, but let them stand still in the public mind, a relation to Spiritualism that can not be ignored, and of which the public can be disabused in one way and one way only; and that is by a distinct and separate organization, in the maintenance of which there shall be a total disavowal of polygamy in all its forms.

It should totally repudiate the action of the Universal Association of Spiritualists and ignore the society itself, and in its declaration to the world, give distinctly as a reason for this action, that the society has taken itself "clean out of Spiritualism," by adopting and advocating as its chief corner stone, principle and practices of life inimical to the highest interests of individuals, families and society, and totally opposed to progress and reform. This will at once relieve the "public mind" of its suspicion and distrust of Spiritualism, place its advocates in their true light before the world, restore the confidence of the community at large, and elicit the respect of the age. It will also leave the "new departure" to investigate alone its iniquity (hull, until it foundered, and its name in the sea of slushy bay of forgetfulness, far away from the track of any reform barge that navigates the sea of progress.

This convention should be a delegate body, and not a mass meeting, as a higher and nobler one, with credentials representing him or her as being an active member of, and appointed by, the society he or she represents. This plan will necessitate the thorough reorganization of a large proportion of the societies in the country, and it is sincerely to be hoped

that Spiritualists everywhere will see and feel the necessity of prompt and thorough action on the subject. This is no time to vacillate or defer. The time for action is at hand. The public will continue to judge Spiritualism by Hull, Woodhull & Co., until such action is taken in earnest.

I am and have been for years well aware of the fact enunciated of late so frequently by others, that we shall find our rank and file rapidly recruited by men and women of talent, wealth and influence, so soon as we are free from this incubus that has so long impeded the progress of the cause.

As regards the time and place of holding such convention, there will necessarily be a variety of differing sentiments and opinions, and my mind will only be one of the many. Yet I would suggest that as early in the Summer of 1874 as practicable—say sometime in the month of June. I am aware that Spiritualists are tired of traveling long distances, paying railroad fare, hotel bills, and lastly, being sent for hours to attend conventions, and comparatively few are able to endure the expense. Large central cities have been selected as places of holding these meetings, chiefly, I presume, on account of their greater facilities for the accommodation of delegates. This I think is a doubtful economy at least, for board bills in the cities are not only higher, but hall rent proportionally higher also. Any town of 8,000 to 10,000 inhabitants, if proper arrangements are made beforehand, can be made to accommodate the few hundred delegates who may come to conduct a national convention, and at cheaper rates for board than can be obtained in the cities.

In regard to a hall, I have this to say, that myself and a few others in this vicinity, intend, another year, to possess ourselves of a tent for holding meetings, of suitable dimensions to seat 1,500 to 2,000 people, the free use of which I will proffer for a National Convention, at any point between New York and Chicago, provided the convention will pay simply its transportation from Hornellsville, N. Y., to and from the place of meeting, which will be but a trifle.

There are many towns in this State that are important railroad centers, as Corning, Hornellsville, Elmira, or Avon with its large hotel accommodations, used as cures and places of summer resort. With few guests before the first of July, there could be accommodated, probably five or six hundred people, at such convention, and at low rate for board. It is easy of access from four directions by railway, and, probably no place in the State offers better facilities than this. I throw these out as suggestions simply, leaving no choice myself when or where the convention is held, so it is held, and the great body of Spiritualists placed in their true light before the world, and the world made to know and see that we fully believe and claim that the Woodhulls are impostors, and the social reform comes from the base brain of those who advocate it, and finds its expression in their animal nature, and not from the Spirit-world, whose breathings to us have ever been those of purity and fidelity.

Bro. Jones, go on in your good work and then angel world and all generations of men will bless you as one of the world's greatest benefactors.

DR. J. G. FISH.

Voices from the People.

EGGERS, IND.—E. Fleming writes.—I must say that the perusal of your inestimable paper has almost completed a revolution in my mind.

IONICUM, IA.—H. M. Danover writes.—The JOURNAL is highly valued by all who take it in this vicinity.

PACKWALKER, WIS.—C. W. Babcock writes.—I would state that you have taken a grand stand in the degrading contemporary Woodhullism.

PLIMPTON, OHIO.—W. H. Allen writes.—My motto is no compromise with the Churches, Christianity, or Woodhull promiscuity.

FARMINGTON, ILL.—J. F. Cramble writes.—Your paper is doing it work, together with Hudson Tuttle, on Catholicism.

WINDSOR, IND.—S. W. Reece writes.—With us, Spiritualists are scarce, but free thinkers plenty. No Moses-Woodhulls here.

MONONA, IOWA.—W. N. Palmer writes.—The RELIGIO-PHILOSOPHICAL JOURNAL is a welcome guest in our home, and we would feel lost without it.

MANSON, IOWA.—Wm. G. Brower writes.—I am getting very tired of the three coars and the one shall take the JOURNAL as long as I can get money to pay for it.

CHARITON, IOWA.—S. P. Dresser writes.—Last month Mrs. Morse gave us a course of lectures on Spiritualism, which were highly satisfactory to the Spiritualists of this place.

MARYSVILLE, IOWA.—Wm. Hunt writes.—Pictures have appeared on numerous window panes in different dwellings, and in the Christian Church. This puzzles our most scientific investigator.

MARTINTOWN, MO.—Robert Dawson writes.—The power that sees all things will surely sustain us in this noble cause for which you are so diligently laboring.

ODIN, ILL.—A. J. Howard writes.—I like your paper very much, as I think it teaches the only true and natural religious system known to man.

ROSSVILLE, ILL.—M. Pettet writes.—Your paper is a food for our hungry soul, and we can very well do without it. We are no Woodhullites.

WASHINGTON, D. C.—Geo. White writes.—I am glad we have one paper that is not afraid to stand up against the social corruption of Woodhullism.

MARQUETTE, MICH.—T. Moore writes.—Your defense of Spiritualism should command the admiration and support of every pure-minded man and woman in the land.

WEEDSPORT, NEW YORK.—Mrs. G. Rude writes.—I would like to add that I rejoice in the noble stand you have taken, and hope to be a subscriber for your paper as long as I remain in the form.

SAN JOSE, CAL.—R. E. Tripp writes.—Dr. Chaney is delivering a course of his telling lectures. He hides not himself in his ink, nor covers his track upon the war-path.

LANSING, MICH.—Joseph N. Smith writes.—You are doing with your heavy artillery. Let it blow the Hulls all off of our beautiful Spiritualism.

ROMEO, MICH.—R. G. Merriam writes.—I like your paper for the stand it has taken on the side of good morals, and for its independent, free-thinking and free reasoning principles.

RIDGEVILLE, IND.—J. K. Hamerlin writes.—There are as yet few Spiritualists here, but all are of the kind. We have one good text, viz. Mr. F. H. Haverhill.

WESTGROVE, IND.—I. Brown writes.—It is my wish for your paper to prosper, for the course that you have taken in trying to rid Spiritualism and society of such a loathsome and degrading incubus as Moses-Woodhullism.

PAINT VALLEY, CO.—E. H. Spencer writes.—Allow me to call your attention to the noteworthy fact that President Grant has been able in any way to influence Congress without in any way alluding to a Superintending Providence and his blessings upon the people. It is the only instance of the kind, probably, since the organization of the Government. What will the clergy think of it?

INDIANOLA, IOWA.—F. M. Milliken writes.—I am still preaching the gospel of humanity, holding forth and casting out devils. Our cause is growing fast enough to be healthy in this region.

CIRCLEVILLE, OHIO.—W. R. Potter writes.—I want to be charitable towards all, and have no ill will towards any, but I can not tolerate for one moment free-lance as explained by big headed Moses.

MT. MORIAH, MO.—Alfred Carpenter writes.—After such a fight and victory over the Woodhulls and their infamous doctrines, I could no longer delay sending the one thing needed to sustain you in your noble cause.

BIG RAPIDS, MICH.—R. Denmore writes.—As I am favorable to your policy relative to the free list question, and as you manifest a disposition to expose all humbug, I feel disposed to give my support to your paper, to send you \$2.00.

HELRON, NEB.—W. F. Folles writes.—I was sorry that the JOURNAL had to be used to show up the wickedness of Woodhull & Co. It was a filthy job but was very necessary to do. I am glad that you have resolved to do it.

DES MOINES, IOWA.—H. Morse writes.—May God and the angels bless you, dear old soul, for the work you are doing. We know they will. \$2.50 inclosed for JOURNAL and LITTLE BOUQUET.

Thanks for the interest you take in circulating the JOURNAL and LITTLE BOUQUET. We often hear of the good work you are doing. May good angels continue to guide you.—[En. JOURNAL.]

ALBANY, WIS.—Harry VanWart writes.—I am a great admirer of your paper. I want to say that all Spiritualists are free-lovers. I want them to see that is not so, and that is why I want them to read your paper for three months.

Thanks, Brother. The JOURNAL is doing its work well. When you see the bells of licentiousness sending out their howling emissaries to howl down the most radical and yet the most truthful and philosophical paper published in the world, you may know it is doing its work well in cleansing the Augean stable.

The people will soon understand what "social reform" means. All high-minded Spiritualists will spurn the doctrine, as coming from the lowest hell of infamy.

Let every well-wisher for true Spiritualism see that the JOURNAL goes broadcast over the land, for three months, and our cause will stand forth like gold from the refiner's fire, altogether more beautiful for the terrible ordeal it is now passing through.—[En. JOURNAL.]

SPRINGVILLE, MICH.—B. J. Marlett writes.—Enclosed you will find remittance for the renewal of the RELIGIO-PHILOSOPHICAL JOURNAL. I have taken it for one year, and like it very much. You may send me a subscriber as long as you stand erect for truth and virtue.

COLUMBUS, KY.—S. L. Rulmer writes.—I know of no weekly that equals the JOURNAL as an exponent of the Philosophy of Life. It has been about two years since I met with your paper. At that time I was a Materialist, and had, of course, no belief in a future life.

VENA, OHIO.—D. B. Tidman writes.—Your course in the Hull and Woodhull matter is highly approved by the Spiritualists of this section of the country. I would like lecturers passing this way to give us a call, but not if of the Hull-Woodhull stripe.

HARBOR CREEK, PA.—Jeremiah Adams writes.—I read in one of your JOURNALS about a haunted house in Wisconsin. My communications reveal to me that it was caused by the spirit of a man from Rochester, N. Y., that was murdered there. I claim to be a medium, and receive many tests that satiate me. I am 90 years old.

MILWAUKEE, WIS.—E. W. Baldwin writes.—I send you two papers, giving accounts of C. G. Woodhull's case, and his conduct towards me for Christians. I believe you would not intentionally injure any medium, but in the case of Jacobs, you have somewhat misapprehended.

Your Jacobs medium is not only an arrant impostor as a medium, but he admitted the same repeatedly in this city.

Spiritualists who countenance him as a medium, will live to regret it.—[En. JOURNAL.]

LAFER, MICH.—J. B. Evans writes.—Oh! how I long to see your heart. I will joyfully give your good JOURNAL, comes to hand, loaded with love from our friends in the Summer land. I pray that the spirit of love and purity from the higher spheres, may pervade every avenue of your heart and mind, and its fruits—spread broadcast through the world.

BLOOMING GROVE, KA.—N. L. Lane writes.—For a long time I have been a weekly receiver and a constant reader of your noble paper, and to say that I deeply prize a noble and fearless advocacy of those high and lofty principles which are so ennobling to the human character, is but a feeble expression of my sentiments in its behalf. Your fearless handling of the social reform question has made you very many friends in Kansas.

UTICA, N. Y.—Mrs. A. S. Pond writes.—Inclosed, please find post-office order for five dollars, three dollars to continue my subscription for the JOURNAL another year, and two dollars for the pleasure you have given me, for the noble stand you have taken and the heavy blows you have given against the abominable doctrines put forth by Vic. Wood, Hull & Co. Long may you live, and long may the good old JOURNAL carry truth and joy to all who read it.

Thanks, dear Sister, and we transfer the same to the LITTLE BOUQUET fund, hoping the children, when growing to men and women, will read this over and over and again and bless you for this little sum that was appropriated for their benefit.—[En. JOURNAL.]

OAKLAND, CAL.—R. B. Hall writes.—Mediums of the world-wide reputation could be great service to us and to themselves, about this time in California. To attract attention, we need something out of the ordinary course of spirit manifestations. Brothers and Sisters will spend but a few weeks here, when he will leave for Australia. I wonder if Brother Slade or Mansfield will oblige us with a visit. If one or both of them will follow in the wake of Foster's furor, they will not only reap a rich reward in converts, but in gold dollars.

AUBURN, NEW YORK.—C. A. Warden writes.—Enclosed please find remittance for which I desire you to send my paper to me. I am a patriarch in the faith, having carefully investigated and found the truth of the fact that if a man die he shall live again, very many years ago. Her husband's death has taken a heavy toll of my health, and the beautiful philosophy then, and since then, taught has enabled her to pass through great afflictions with a heroic spirit and a full reliance upon the knowledge that her life beyond was all the while being made ready, and growing more beautiful by reason of the very discipline her trials gave her.

JOLIET PRISON, ILL.—John Jacobs writes.—I am a poor, old, blind, and lame man, with no money to my position, wishes, feelings and intentions. I am in prison, deprived of liberty, but not of hope, for the Lord has graciously given me the power to send my paper to me. I have had kept that parting wish of my dear mother, when she said with tears in her eyes, "Refrain from drink—never touch liquor." Alas! what have I done? I have taken a drink, and now I am more, Satan only knows. I have been reading your paper constantly for nearly a year, but am now separated from the party I received it from. I am greatly interested in Spiritualism. I say we, because there are four of us in our shop, who have been moved into a different department. For which you would send me your paper, although I have 3 years to stay here yet, but I am only 36 years of age, and hope to get out of this and do to you and my fellow men. I wish to be done by.

SHREVEPORT, LA.—E. J. Piggett writes.—The cause of progress is getting odious here, notwithstanding the liberal opposition it has to contend with. We are few, but united. All favor the noble stand you have taken in the cause of truth and purity. We have developed in our little circle several excellent writing mediums, etc., and only now need a good organized head. Financially we are not able to pay the expenses of good lecturers and mediums from abroad, but can extend to them genuine home hospitality. So, Friend Jones, if you know of any earnest worker in the cause, who desire to increase his field of usefulness, we shall be pleased to give him a brotherly greeting.

NASHVILLE, TENN.—Mrs. L. A. Hutchins. I am now a drawing teacher in the public school of this city, have taught penmanship and drawing in Boston, Buffalo, Cincinnati, have moved in many circles of Spiritualism, and have been guided by the invisibles mysteriously. I am much interested in psychometry. Am now boarding in the family of a good speaking medium, who only speaks in her own family circle, and a few friends come in—among the number is Mr. W., one of the members of the School Board. He is also a medium. They call me a "travelling broad," but teach almost any one to make a "potrait with brush or pen and India ink, and when they have made one, they can make another without assistance. There are a number of circles in this city held among the upper tier.

MANKATO, MINN.—H. Andrews writes.—Speaking favorably of the healing powers of Dr. Packard, says further, may the good angels pay you for your kindness to a sick mother, and your other devoted me up. It does me much good to think that an entire stranger should do me such a kindness. I believe that I am going to be cured of all my troubles. I am a kind, noble man, and broad way, humanity would appreciate your efforts and come to the rescue. You have set Spiritualism right before the world. Some of the weak kneed thought you were too strong, and between them and the Woodhulls you have had a rough time, but thanks be to intelligence, you came through unscathed, a fearless champion of right.

MARIETTA, Mrs. F. B. Atkinson writes.—My heart overflows with sorrow at account of being left alone and deprived of the companionship of my dear husband, who has lately left this world of care and suffering, for a beautiful home in the Summer land. He was a kind, noble man, and is now having his reward for the bold stand he took in defending our angel born philosophy. He also rejoiced to know that you fearlessly advocated purity in heart and life, and exposed the foul fiend, free-loverism, that had so steadily crept in among us. He knew our cause was safe in your hands, and often said the Angels had made a wise selection in placing you in your present position. Well, Brother Jones, go on and stand at your post, and heaven will guide and direct you.

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Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary attitude for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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OR A HISTORICAL EXPOSITION OF

THE DEVIL and his FIERY DOMINIONS,

Disciplining the Oriental Origin of the Belief in

A DEVIL

AND FUTURE ENDLESS PUNISHMENT;

ALSO,

The Pagan origin of the Scriptural terms, "Bottomless pit," "Lake of fire and brimstone," "Keys of Hell," "Chain of darkness," "The old Devil," "Everlasting punishment," "The worm that never dieth," etc., etc., explained.

By K. Graves.

SEVENTH EDITION.

"Fear hath torment."—1 John iv:18

Every Spiritualist

SHOULD READ IT!

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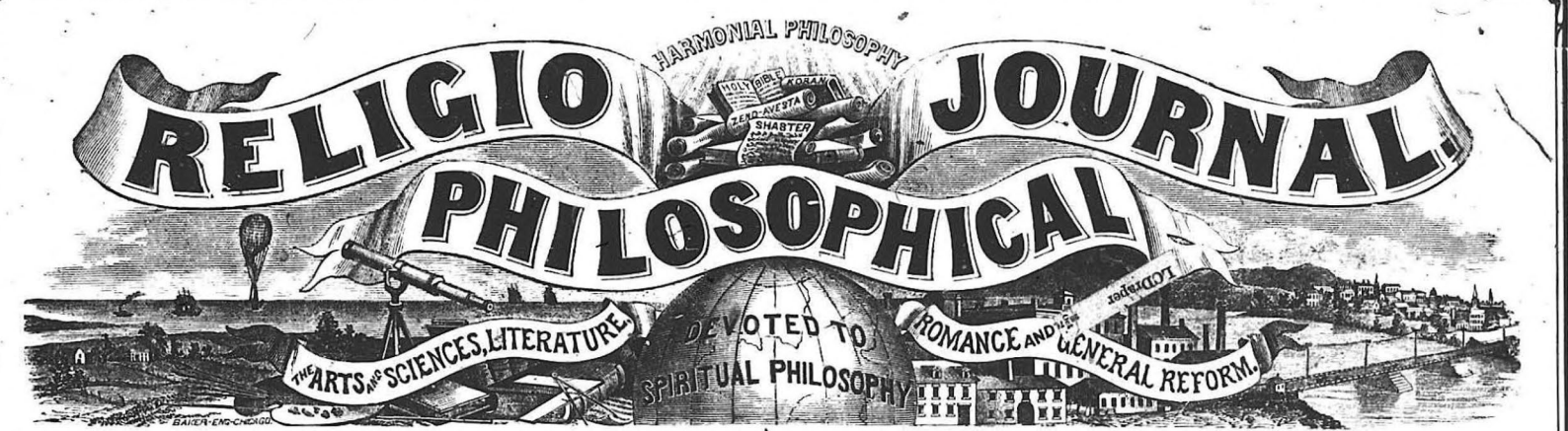
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 24, 1874.

\$3.00 A YEAR, IN ADVANCE.
(SINGLE COPIES EIGHT CENTS.)

NO. 19

REMARKABLE SEANCE.

Instantaneous Transference of a Skeptical Gentleman from within Room to a Distance of Half.

To the Editor,
[From London]
SIR,
I have the honor to acknowledge the receipt of your issue of the 10th inst., and to thank you for the interesting and valuable information it contains.

Mr. B.

Dear Sir,

I have the honor to acknowledge the receipt of your issue of the 10th inst., and to thank you for the interesting and valuable information it contains.

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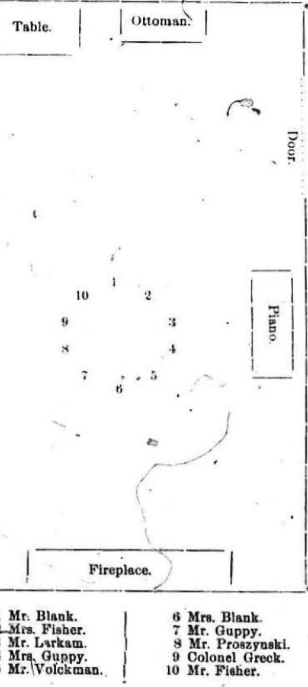
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an hour previously and in a state of much excitement Mr. Blank consistently maintained and repeatedly emphasizing as to his transit from within the library to within the stable. Road he had not the remotest idea of the transference. But the testimony to judge for himself. Mr. Blank was permitted to extend his surroundings of the house (which they saw from the house) and its stable yard out of Kingsdown street side by a to eight feet high, adjoining houses; stable roof may street door steps, at the cave, and out-house about both roofs being dully locked at the street-door. Mr. Blank on his of these particular statement in general, vision between them any other person the names of nine selves, (being all the direct knowledge of and discovery as above detailed viz:

- Joiner Stokes,
- Alice Stokes,
- Lizzie Stokes,
- Kate Stokes,
- Florence Stokes,
- Edward Bullock (stable-boy),
- Emma Cotton (servant),
- William Mannion,
- Charlotte Mannion (per W. M. her husband).

All of No. 29 Kingsdown Road. Beyond these nine witnesses no adults were in the house; but two children, the one two and a half years and the other five and a half years old, were in bed. We are also informed that Mr. Stokes and family are investigators of the phenomena alleged to be spiritual, and occasionally hold seances at which curious



manifestations sometimes occur. They had not, however been sitting on the evening in question, are not professional mediums or employers of public mediums, but rely for mediumship, so called, upon their own family circle. In thus faithfully recording the salient features of this strange occurrence we (the writers of this report) have no wish to obtrude, or give prominence to, any theory of our own in maintaining an unbroken circle, and some of us now and again momentarily lost hold of each other's hands. We had kept up, however, an animated conversation, when, to the general surprise, both the voice and hands of

favoring by many who did not give themselves the trouble to inquire of the highly respectable witnesses—was that of "trickery by professional mediums from interested motives." But such explanation entirely left out of account the fact that Mrs. Guppy, the real principal in the matter, is not a professional medium at all, and by social position is removed far above the operation of any such motive. Moreover Mrs. Guppy had, and has, a reputation as a medium which is of European extent, and includes the testimony of hundreds of persons of unimpeachable integrity in the best English and Continental society—society which would not continue to receive any one addicted to proposed deception. Whatever the "professional medium" solution may be worth, it will not avail, however, as explaining Mr. Blank's "transference," for none of the parties to the seance at Kingsdown, or witnesses at Kingsdown Road, are professional mediums in any sense—while Mr. Blank not only makes no pretensions to mediumship, so-called, but is notorious amongst his friends as a great skeptic concerning the phenomena so frequently alleged to be of spiritual origin.

It is worthy of notice in this connection that the evidence as to the "departure" of Mrs. Guppy on her aerial flight, was considered weak—at any rate numerically—it comprising beyond her own statement the testimony of Mr. Guppy and Miss Neyland only. But in the case of Mr. Blank the fact of "departure" is a matter testified to by nine witnesses besides himself. As a feature of likeness, however, between the two events, we have in each case the fact of so-called mediumship, in some form or other, as present at both "departure" and "arrival" points of the journeys.

The theory that Mr. Blank has himself played a practical joke, and duped several long known friends, will doubtless be raised by many of your readers. We therefore urge attention to such further particulars as will aid those whose minds take that direction. First, then, on any theory of deception by Mr. Blank, his own statement is his own statement, and apart from his emphatic disclaimer of trickery, we would assert his absolute necessity for accomplices both inside and outside of the room, as indispensable to the successful performance of such a conjuring feat. For in an incredibly short space of time he must have eluded the adjoining sitters, have got out of the totally dark room without allowing a ray of light to enter, have unlocked the door, leaving the key in the lock upon the inside, and have replaced the cloth inside at the foot of the door. So far, however, as accomplices inside of the room are concerned, we have the fact of the total darkness, and the fact that the sitters in question are well known to each other and to Mr. Blank, and have frequently sat in seances before, together and with other visitors; we are thoroughly assured of each other's good faith, and can answer the question for the other side of the door—Mr. Blank—as not having during the sitting for a moment quitted the table—which was nine or ten feet from the door. In regard to the outside of the room we have the testimony of Mrs. Guppy's servants, immediately sought and obtained, that they knew nothing whatever of the matter and had no cognizance of the fact, mode, or manner of Mr. Blank's departure from the house. The only other persons known to be in the house were the baby and a child but four years old, at that time in bed. Beyond this, we are unable to make any assertion as to outside accomplices (if any) and therefore put forward the fact of "time" as of the most importance, apart from Blank's repeated assertion of his absolute unconsciousness of his transit.

As the question of "time" it must be borne in mind that the clocks and watches of private houses and individuals are not regulated with railway accuracy, and that we did not foresee or immediately realize that "times" would be an element of so much importance in the seance. But it is remarkable that Mr. Stokes, the arrival of Mr. Blank at Kingsdown Road to be about five minutes earlier than our estimated time of his departure from Kingsdown. Such a discrepancy, while easily accounted for as a difference between watches, minimizes rather than otherwise the interval necessary to Mr. Blank for his performance of the distance, either by horse, cab, or running. In any case the haste necessary to such a performance, in view of the sloppy roads and wet weather of that night, must have left some traces of dirt. But such traces, on the testimony of Mr. Stokes and family, were not to be found on Mr. Blank, his boots especially being free from other than dry mud, only damp on the under part of the soles—a circumstance of considerable importance, taken in connection with the distance of Moreland Villas from the cab thoroughfare; while the use of a vehicle at all is difficult to reconcile with the fact of perspiration on Mr. Blank's face; and further, the seance itself being unpremeditated, well nigh excludes the probability of that previous preparation obviously necessary on the part of Mr. Blank for the successful performance of a practical joke involving so much elaboration and such rapid exertion.

But all those (and they are many) who, like ourselves, have the pleasure of Mr. Blank's acquaintance, know him to be uncompromising in his endeavors to expose imposture. Indeed, there is no more interesting feature of this case than that the "transference" now recorded is not that of an acknowledged or alleged medium, as in former instances, but has occurred to a gentleman making no mediumistic claims, and avowedly skeptical concerning the manifestations alleged to take place at seances. We can not, therefore, (for ourselves), entertain the theory of "practical

joking by Mr. Blank" without attributing to him an untruthfulness of which we sincerely believe him incapable, to say nothing of hospitality abused and the bad taste involved. And in this case, it must be remembered that Mr. Blank was not dealing directly with "Spiritualism," or with thick and thin parties thereof, but with several friends who own no higher relation to the subject than that of investigators, and who are entitled, as much as he is, to that social, professional and mercantile consideration he claims for himself. (Ibid third paragraph)

It will occur to many that this event is not one of mere "weight carrying," but involves the passing of solid matter through solid matter, thus further complicating the case in favor of skepticism. To this we reply that, however incredible the fact of solid matter may appear to persons who have not investigated the phenomena in question, it is none the less one of the best attested, and, for years past one of the most frequently occurring manifestations in the mediumship of Mrs. Guppy. As illustrating this feature of the case we are permitted to add for the further bewilderment of your readers that, within the last month, two other very remarkable seances have taken place, at which some of us were present. At the first of these one of the undersigned visitors asked for a suppelletory—no monetary wish on his part, and one he certainly had not previously disclosed. Almost immediately a whole suppelletory plant over six feet high was placed on the table, together with half a bushel of mould about its roots. At the second sitting some forty articles were brought, including (among fruit, flowers and vegetables), two living gold fish, a live lobster, and two live eels, one of which, to the no small alarm and annoyance of Mrs. Guppy, was placed around her neck. On both occasions the party sat under test conditions, the door and windows fastened, and all present holding hands. The difference between bringing a suppelletory plant into a closed and locked room, and taking out Mr. Blank—a gentleman of over fifteen stones weight—is little more than that of degree, and equally needs the explanation which we hope that your intelligent readers may be able to afford.

- We are, yours truly,
- P. GRECK, 56 Hereford Road, Baywater.
 - FELIX PROSZYNSKI, 56 Hereford Road, Baywater.
 - WILLIAM VOLCKMAN, 12 King Edward Road, N. E.
 - MARGARET FISHER, 155 Palmer Terrace, Holloway Road.
 - EDWARD FISHER, 155 Palmer Terrace, Holloway Road.
 - ARTHUR LARKHAM, 32 Tooting Road.
 - SAMUEL GUPPY, 1 Moreland Villas Highbury Hill Park.
 - ELIZABETH GUPPY, 1 Moreland Villas, Highbury Hill Park.
 - P. S.—This record has been read by Mr. and Mrs. Blank, and is forwarded for publication with their full cognizance.

J. L. Potter's Report.

BROTHER JONES—December has past, with it has gone the old year—1873, carrying with it all the joys and sorrows that have been our associates in the past. The new year finds us here at Montevideo, Chippewa Co., breaking new ground, and moving the seed spiritually that will bring forth fruit in the hereafter; for its effects are already perceptible to the close observer. My faith was never stronger than at this time, in the saving power of Spiritualism. It is just what the people want, the large audiences and breathless silence that accompany my efforts, are prophetic in their every feature. Orthodoxy has taken to seclusion; her movements are all clandestine, hence we must watch with more diligence her cowardly acts. During December, I visited Oakes, Karonus, New London, William, Granite Falls and Montevideo, giving nineteen lectures, adding twelve new members to the Association, and received in collections and yearly dues \$49.00. My expenses were \$3.50. December the 13th I gave a funeral address upon the early departure of an infant son of B. F. and Mary Staples, at the residence of Charles Staples, Karonus township, Hecker Co., where many heard for the first time of the beauties that cluster around our faith. Many were heard to say that it is the first appropriate funeral address we ever heard. So the good work goes on; one after another is leaving the old and coming to the spiritual side of life, shouting as they come, "There is no death—'tis but transition." Spiritualists of Minnesota, the field is ours! Let us work with more earnestness through 1874, than has been our wont to do in the past, and we can reap the fruits of diligence.

I start next week for the Southern part of the State; hope to reach Winona sometime in February. All nature seems to rejoice—why should the soul be sad? Bro. Anger will lay the claims of the Journal, before the audience this evening, and send you the result. Go on, fear not, for angels are your helpers. In conclusion I wish you all a happy new year, a long and prosperous life, and a better understanding regarding the claims of Spiritualism.

Address me at Northfield, Minn.

J. L. POTTER.

JOURNALISTICALLY speaking, says the *Printer's Register*, London, the Americans outdo us in novelty. We notice that the editor of a weekly paper in New York, has commenced to use scriptural quotations as padding for miscellaneous paragraphs.

and many others of note and standing
do not seem to realize the fact that Spiritualism or the Statuistic condition, is the foundation of spirit control; but he must live and learn. It is not just to judge all mediums the standard of Mrs. Hollics, whose natural condition is one of extreme susceptibility. Other mediums must enter the condition of trance condition in some degree, before spirits can control them at all, and the hands of Mr. Mansfield are always in that condition when a seance is conducted, thus proving that certain conditions are necessary to all mediums. Spirits are not more numerous than men. We have no right, therefore, to have a perfect picture in mediums, although we have a perfect right to prove them.

Lancaster, Pa.

FOR SALE, ALSO BY E. E. JOHN, COB. ADAMS STREET
AND FIFTH AVE., CHICAGO.

is contained in the assertion that there may not be a personal devil.

What the philosophers should do, is not to stand on the order of their going, but to go at once. If Methodism is so weak that it can not endure, even in its halls, the discussion, what is truth? why then, so much the worse for Methodism. It does not refute the assertions of Massey, or the arguments of Booth, to turn the society into the street; it rather shows that other and more logical refutation is not available. It rather admits that there is no answer to Booth and Massey, for were there one, we should expect its presentation. Meanwhile, while Methodism proposes to prove there is a personal devil, and that the Old Testament is divinely inspired, by kicking in the door to the street all those who are in the street, it is hoped for the sake of the dignity of independent thought that the Philosophical Society, in place of waiting to be kicked out, will go without further delay. What is truth? is an inquiry that can just as well be discussed in one place as another; in fact, the present complication shows it can be discussed a little better.

Let the philosophers gird up their loins, shake the dust of the Methodist sanctuary from off their sandals, and depart before being accelerated by the indignant toe of an orthodox boot.

The Religio-Philosophical Journal's Course Everywhere Approved.

Our readers must be convinced by this time that this paper has manfully and successfully exposed the vileness of the "Woodhull faction," who essayed to take the guardianship of the young child—Spiritualism, and make it subservient to that most infamous doctrine called "Social Freedom"—another name for promiscuous licentiousness.

Solitary and alone, as a journalist, have we met the principles of the leaders, who really care nothing for the Philosophy of Life being revealed through spirit communion, but who falsify would make use of this heaven-born dispensation to inaugurate what they call a "new religion" based upon passionless excesses.

To show the infamy of the putrescent doctrine, we have been compelled to publish extracts from the writings and speeches of the leaders. They, on being shown up, all reeking and festering with their foul pollution, engendered from the lowest hells of infamy, vomited forth a flood of nastiness, and sent forth a stench more intolerable than that of a Diakka, in the main hope that they would divert attention from themselves by the filth they were attempting to besmear others with. Poor foolish sensualists! They have become the observed of all observers!

True Spiritualism is not in the least responsible, either for their theories or practice. Spiritualism, which is simply a faith in spirit communion, necessarily claims that all which is noble and good in moral ethics, springs forth spontaneously from the crowning faculties situated in the higher elements of the human brain, while sensualism which is advocated and practiced by the Moses-Woodhulls, spontaneously gushes forth from the passionless region—the base of the brain, and is more fully manifested in the brute creation.

Hence, it follows, that a doctrine based upon sensuality ignores all the refinements of civilization, and gravitates towards barbarism, where passionless, brute force reigns supreme.

The firm unmistakable voice of all intelligent Spiritualists throughout the world, in denial of all fellowship with this new-fangled doctrine, vomited forth from the lowest hells of all life, mortal and immortal, called "Social Freedom," is opening the eyes of old opposers, and arousing a spirit of inquiry, an hundred fold more intense than was ever before manifested, to know more of the "Philosophy of Life" as taught by the sages of the higher planes of human existence.

The secular press begins to respect our faith and philosophy, and to emphatically ignore the sneers and scoffs of men of science and religion, who refuse, with assumed looks of wisdom, to investigate the subject.

The following from the Chicago Daily Times is a specimen of editorial articles that are now appearing in the columns of the leading newspapers. We clip this from the Chicago Times, the most popular and liberal newspaper of Chicago:

FACTS AND PHANTOMS.

Elsewhere in this issue of the TIMES will be found a comprehensive and discursive exposition of a number of remarkable occurrences commonly known as phenomena of Spiritualism. The TIMES has no opinion as to their cause. It has not the slightest interest in their consequences. It publishes them as it would any other class of facts in which the public mind is interested. It does not profess to know or pretend to say whether they are spiritual phenomena or the legitimate results of natural laws which natural science has not formulated. Their publication is made precisely as is that of any other kind of news. It is not the privilege of a great daily journal, which does not wait upon prejudice or dog the footsteps of tradition, to pause to ascertain remote results or to proximate concomitants before publishing a speech or an action, or the facts. With their causes, it is the manifest duty of science to deal. The newspaper formulates the material for science to act upon. If accepted theories argue *a priori*, that the consequences will be damaging to themselves by assuming a deplorable position. Nothing can be true in fact which is false in relation. If theologians voluntarily affirm that theology will be wounded by the evidence of the senses, theology must have fallen into the hands of men who forget that Christianity attributes to the more concrete, visible, and tangible, to its God. Can phenomena, produced by his laws, assail and overturn his religion? What- ever is in the way of a fact must go under.

The TIMES has no theory to offer as to the origin or the principles of these phenomena. They are given to the public in the same neutral spirit in which it would publish an explosion at the water-works, a strike in the Lake Superior copper mines, the discovery of fossil elephants in the bed of the Mississippi, or a Christian's eloquent speech in the lower house. But it would remark, in connection herewith, that the time has long since gone by for refusing to consider testimony on account of a supposed defendant in the case; and it would add that the character of a plaintiff has no relation to his right to bring suit. Science has progressed by assault on the existing and accepted. It can never progress by any other road.

The idiosyncrasy of refusing to consider the phenomena of Spiritualism on account of the unpopular conditions surrounding the inchoate system, is only equalled by another idiosyncrasy, common to all of referring these natural phenomena to supernatural causes. The class of persons who commit this folly is as silly and weak-headed as the former class is bigoted and spiteful. There may be such a thing as Spiritualism; every system has its merits and laws, causes, propositions, and corollaries; Spiritualism, even as held by its sincerest disciples, is yet unsystematized. No two Spiritualists will agree through five minutes' questioning concerning admitted evidence, physical or psychical. This will probably continue to be the case for some time, whether a system to be called Spiritualism ever be developed or not. If spiritual phenomena are produced by superhuman agencies, they are miracles, and are not to be satisfactorily explained by ordinary methods. If they are not miracles, science will gradually remove their seeming mystery, and Spiritualism, in its religious aspect, must perish.

Meanwhile, here are the facts. When Miss Collins, the holy maid of San Francisco, was discovered to be a stigmata, Roman Catholics have hunted to perdition, metaphorically the cynics who sneered at the miraculous origin of the bloody marks. The archbishop, not being a fool, accepted the facts, and proceeded patiently to get at their causes. The persistent surveillance of an entire year has at last been rewarded. The girl produced the Christ-like traces by her own hands. Let investigators subject the phenomena of Spiritualism to the same treatment. If the archbishop had not, after vigilant investigation, discovered a natural origin for the sanguinary facts on the head, hands, feet, and side of Miss Collins, he would probably have been decent enough not to deny the facts, but admit that their origin was supernatural.

That Miss Collins was avowedly a Catholic, and presumably a saint, and turns out to be actually a fraud, is not sufficient proof that Catholicism as a whole is a fraud. It is not one thing to one system of religion and another thing to another. Spiritualism is not necessarily a humbug and a cheat, because some Spiritualists are dead beats, scoundrels, and libertines. The sacraments of the Catholic Church do not depend for their efficacy upon the spiritual condition of the administrator. The facts of Spiritualism are no more and no less than facts because of the character of their media. Let the media and the consequences take care of themselves.

The facts stand.

Mrs. E. A. Blair, the Spirit Artist.

The old readers of the JOURNAL are aware of the fact, that Mrs. Blair is a spirit artist of rare mediums powers. We have never seen her equal. Spirits entrance her, and then allow her to be most thoroughly blind folded, in which condition, through her hand, most beautiful symbolic paintings are executed in a most incredible brief space of time. Such paintings are rare specimens of art, as well as symbolic representations of existing facts.

One phase of her mediumship is this: She will sit down with the head of a family—a mother is preferred. While such a mother and all of her family relations are unknown to Mrs. Blair an Italian spirit will take control of the medium's hand and execute an elaborate family chart, in symbolic flowers, representing not only every member of the mother's own family, but designating the sexes of the children, their relative ages, and those which have passed to spirit life as well as those who remain in this life.

Having finished the family group, the medium's hand moves to the execution of a similar representation of the mother's family group. Then to her husband's family circle.

Deceased husbands, fathers, mothers and wives are all included in the symbolic chart of beautiful flowers. Often the names of deceased parties are printed in the centre of the flower, which symbolizes the person.

Another particular is worthy of mention. While her hand is thus controlled to execute the painting with rare artistic skill, her organs of speech are controlled by a little Indian girl—spirit, and describes each member of the family that are in spirit-life, as they are painted in symbolic flowers.

It not unfrequently happens that the little spirit girl says to the astonished listening mother, something like this, "Now here comes a sweet little girl, (or boy as the case may be) and says, 'I never lived upon your plane of life, dear mother. You remember the little baby that was not matured and born alive between May and George.' "Oh, yes," says the mother, with a deep sigh. "Do not grieve over it. You have one more loving angel child in spirit-life, than you thought you had. They call her Sunshine, and she is here by your side and wishes to be recognized in this family chart, and this beautiful white rosebud with a yellow centre just peeping out is the symbol by which she is to be known by your family-chart." If it be a little boy, it will be represented by a white rosebud slightly damped in black. And so it oftentimes happens, that quite a large family group is found filling the family chart and enlivening the spirits of despondent mothers, who sit for such beautiful family charts as are executed through the mediumship of Mrs. Blair.

What wonderful events are being developed to our understanding as we pursue the great and over-hiding study—the Philosophy of Life! Let no skeptic say that Mrs. Blair does all of this of herself. She knows nothing of the art of painting, and if she did, she could not know the family secrets of a mother, and such secrets as she has almost forgotten herself, as is often the case.

Not only so but we have made, and continue to do so, the standing offer to any artist in America, so soon as he shall execute under the same conditions and in the same time a copy equal to the original of one of Mrs. Blair's paintings, in our reception room, we will pay him one thousand dollars for the same; yes, and we will give him this advantage, he may do it with his eyes open with the painting to copy, before him.

(Mrs. Blair will soon be at Ira Lakes, Norwalk, Ohio. Don't fail, friends, to secure

family charts. Twenty-five dollars will secure you one that you would not part with for one hundred dollars.

We have one at our home that our wife sits for, (and we are pleased to say to our readers, we have a wife, family and home, which we esteem as highly as any other man can esteem a wife, family and home) that delineates our own family, our wife's father's family, and our father's family, in every particular, and the medium had no knowledge of the facts illustrated whatever.

The Shakers.

In this issue of the JOURNAL will be found an article from Elder B. W. Evans, a ripe scholar and liberal minded man, reviewing the article recently published in our New York Department, by Dr. Babbitt. He has also, an article in this paper upon the subject of "The Bible in public schools."

Our readers will generally agree with him upon that all important subject. While many Spiritualists deem the Bible a proper book to be read, as a compendium of the traditions and unphilosophical notions of the early inhabitants of the earth, as well as a faint foreshadowing of the present more perfect ushering in of spirit communion, nearly all argue that it is a great outrage upon the rights of individuals, under our form of government, to force its reading upon the children in common schools.

Robert B. Farson.

Those of our readers who are in the habit of sending produce to the Chicago market for sale, will do well to read the advertisement of Robert B. Farson, a young commission merchant.

We take pleasure in vouching for Mr. Farson's ability to look up a class of good prompt paying customers, so that those who consign to him will meet with no undue delay in the sale of their products, and will receive their pay just as soon as sales are made. He is a young man, full of vim, and at the same time of sterling integrity. Those having any kind of goods to sell, will do well to consign to him.

Those desirous of corresponding with him, in view of a trial of business, will address him at his business house, No. 48 West Lake street, Chicago.

Delayed.

The most extraordinary rush of business at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, occasioned by the flood of new subscribers for the JOURNAL and LITTLE BOURQUE, has caused a delay in filling orders. The book orders will hereafter be kept up, and the names of the new subscribers will be put into the printed list from day to day rather than attempt to send any in written wrappers. We are compelled to do so for the purpose of preventing mistakes. Every subscriber will get his full quota of papers, with no back numbers. It will be two weeks after the subscriptions are sent in before the papers will be received. First come, first served—so send up the subscribers from all localities, as speedily as you please, and you shall be faithfully served.

Bastian and Taylor's Seances.

These two remarkable mediums are still holding circles at the Seance rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, each evening during the week, Saturday excepted.

The materializations are very fine, and nearly always recognized by some one present.

In the dark circle Mr. Taylor describes spirits, gives their names, etc., making it of especial interest to all.

An Old "Social-Freedomite" Abroad.

An old fellow by the name of Hoyt is traveling over the country, and calling upon Spiritualists, as a sort of free and easy way of living. While railing against the JOURNAL, he, in a very foxy way, insinuates that the "Woodhull elixir of life" is a sovereign remedy for all social evils. He has a very smooth surface and oily tongue. Those who show him the outer door as soon as he announces his name, will be better satisfied in the end, than those who give him a night's entertainment.

BENTON HARBOR, MICH.—D. Boughton says, "I have now sent you 24 new subscribers." We have now sent from the State of Michigan, all told, within the last three weeks, 1703 new subscribers. This is the State that the little handful of Woodhulls professed to represent at Jackson, about four weeks ago; the same Diakka convention that resolved in favor of abolishing all marriage laws, and against the RELIGIO-PHILOSOPHICAL JOURNAL, and the same that Mr. Sovereign's free-lust convention at Elgin sent greetings to!

JOHN P. HOBBS, Secretary, writes: The annual meeting of the First Society of Spiritualists of Woodbury county, Ia., will occur at Oto, Woodbury county, on Sunday, January 18, 1874. Bro. Hugh Smith, of Joliet, Ill., has been engaged for the occasion, and others are expected. A general invitation to all friends of progress and Spiritualism, divested of the fantasy of social freedom as interpreted by Woodhull and her admirers, is extended, and a general good time anticipated.

"Spiritualism Scientifically Demonstrated by Dr. Robert Hare." Any one having a copy of this work and wanting to dispose of the same, can hear of a buyer by addressing N. O'Regan, Houston, Texas.

Philadelphia Department

BY HENRY F. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Perfection.

"Be ye also perfect, even as your Father in heaven is perfect."

Absolute perfection, like infinity, is inconceivable to the finite mind. There are degrees of perfection rising one above another. In the English translation of the Bible, we read: "just men made perfect," but Charles Thompson, in his translation, which we think has many things more reasonable than the former, says, "just men made more perfect."

The aspirations of the human soul after perfection lead us continually to desire for the means by which we may reach higher ideals. The poor man desires to be rich in order that he may become great, and the rich man desires to add to his wealth, often with lower motives than this.

True greatness, however, is not to be found in riches, but in the fulfillment of life's duties, in our various stations. If we have done the best we could; if we have used the talents assigned to us in the most appropriate manner, we have attained all the perfection that we can have for the time being. Many are seeking for wealth, in the hope of having the means of living more in accordance with the physical laws, and in the effort to attain these means, we sacrifice health, whereas, if we were careful to make obedience to the physical laws, the first rule of our lives, and endeavor to bring all these into harmony with our waiting for the accomplishment of some other matters, which, however, important they may be, are secondary to these, we should attain a success which under other phases may never be reached. The participation of power to do good is not so valuable as the practical use of the powers we have. The world's greatest benefactors are among those who have learned to use well the powers which Father God and Mother Nature have bestowed upon them, and who are not waiting for some great development by which they may perform wonderful and miraculous things.

How important it is that we should learn the true work, and waste neither time nor effort in vain regrets and desires, for that which is unattainable by us, and which we should not be able to use well if we could attain it.

Let us make the best use of all things, and rally round the standard of truth and right and see that we do the work that is assigned us by the capacities which we have, and thus rise up the steps of time, fulfilling with each day the duties and labors that belong to it, and realizing the fulfillment of the command to be perfect according to our conditions. The standard of righteousness in each human soul is the criterion by which it is to be governed, not any outside authority, ancient or modern. We should bring all things up to the highest standard, ever desiring to reach that which approximates the divine.

Jesus said, "If I be lifted up I will draw all men after me," so is it in measure with all mankind. We are either raising the standard higher, and lifting ourselves and our fellow-men to it, or the contrary.

The age demands that we shall take our stand for the right and the true, and thus lift ourselves and all humanity, and make the world the better for our having lived in it. Truth and her minister, reason, are ever lifting humanity, and exorcise is the cry of souls here and hereafter.

We rejoice to know that the lines of separation between these conditions are breaking away, and that the human mind is becoming more true to ourselves and to the divine principles that inspire our souls, we shall realize that all souls, whether in these material bodies or otherwise, are linked together in the holy bonds of fraternity, and that every soul that vibrates either in harmony or discord upon any soul, is felt by all other souls in the universe. Realizing this, a higher responsibility is felt by us, and with it comes a power to reach greater heights of happiness, purer joys, and more unalloyed felicity. We hold the keys, not only of our own destinies, but of our happiness in our own hands, and we may unlock that door which shall let the light of heaven in, or another from whence darkness shall cast its shadow over us.

Standing thus as arbiters of fate, rulers in the universe, how grand is our life! Who among us shall be found faithful and true?

UNKNOWN.

BY HORACE M. RICHARDS.

Some flowers there are of modest worth. Some glow and bloom and die on earth. Unprized, far hid from mortal eye, Yet yielding perfume until they die.

Some souls there are, whose lives are full of bloom. Who live unknown until they reach the tomb. Souls filled with modest virtues rare, Who like the flower—shed fragrance every where.

Some hearts there are with kindness filled, Whose loving warmth hath ne'er been chilled. Hearts that have throbbled and warmly beat, To shed or other lives a perfume sweet.

Some souls I know, who radiance shed, Yet ever walk with living dead, Souls who unto others, consolation give, Themselves—regretting that they live.

For such shall dawn a bright to-morrow, Beyond this world of wrong and sorrow, Where kindly deeds sown here in tears, Shall bud and bloom through eternal years.

Philadelphia, Pa.

DR. C. D. GRIMES is lecturing in Michigan on the following subjects: God in Nature, or Origin and Progress of the Earth; Origin and Progress of Life Upon the Earth; Immortality of the Soul in the Light of Science; Vision; The Inspiration of the Ages; What is Spiritualism, or the Harmonical Philosophy?

Our friends at Boulder City, Colorado Territory, have obtained the services of that eloquent and logical speaker, Mrs. M. J. Wilcoxson, for the entire winter, and much interest seems to be manifested by all classes in her lectures.

THERE will be a grand celebration of the anniversary of the birth day of Thomas Paine, at Salem, Ohio, January 29th, under the auspices of the "Broad Gauge Church." The oration will be delivered by B. F. Underwood.

T. H. STEWART, of Delphi, Ind., can address Mrs. Blair, the spirit artist, at Norwalk, Ohio. Mr. Stewart is doing a good work in various parts of the country.

J. H. MYERS, Esq., Pneumologist, please call at this office and get the books you ordered.

D. BARTHAM, we will comply with your request when you write and give Post Office.

New Publications.

THE NEW YEAR OF THE LIVING AGE. The number of *Little's Living Age* for the week ending January 24, brings a new volume (the 130th) of that sterling periodical, and the present is therefore an excellent time for the beginning of new subscriptions. *The Living Age*, for 1874 promises to be even more than usually valuable to its readers, and is indispensable to every one who desires a "thorough comprehension of the affordable and noteworthy in the literary world." It is fifty-two numbers, of sixty-four large pages each, (aggregating over 3,000 pages a year) the subscription price (\$8) is by w. or still better, for \$10, any one of the American \$4 magazines is sent with *The Living Age* for a year. LITTLE, GAY, Boston, Publishers.

THE ILLUSTRATED JOURNAL for January is at hand, presenting a very fine appearance, being superior to almost any production that comes to us in typographical and mechanical effect. It is illustrated with numerous fine engravings, six views in and about Salt Lake City are of special interest. The various articles as a rule do not exhibit a very high literary standard, still they are good fair reading and taken altogether the number is a good one, and the JOURNAL now in its second volume will prove a success, provided the irrepressible H. V. Reed, the managing editor, can keep his bigoted soul sleeping religious prejudices, from boring the contents, to the disgust of all sensible readers. His attitude for judging everything, from suburban lots or Lakeland Publishing stock, to scientific work or novel, from his Theological standpoint as a soul sleeper, and if they do not come up to his standard of religion he loses much of his interest in them, which fact, however, has in some cases seemed to increase their value in the eyes of more worldly men. THE ILLUSTRATED JOURNAL is published by the American Publishing Company, Chicago. Subscription price \$2.50 per year, or 25 cents per number.

The Inter-Ocean on "Edwin Drood."

Setting aside the spirit pen altogether, and with all due deference to the *capito ergo sum*, but with a strong leaning toward the principle of doubting all things till you can prove them, we have not the slightest hesitation in pronouncing the posthumous part of this work of the late Charles Dickens to be a creditable and, in fact, remarkable literary performance.

We shall do the book the justice to say that the plot is extremely ingenious and exciting. The meshes close around the wicked Jasper in a skillful and artistic manner. There are many passages which excite a genuine feeling, and had the book been published simply as the work of an American novelist, it would, in all probability, have elicited general and hearty admiration. The various scenes described—the House of Billiken, the abduction of the girl of the Puffer, the conversion of Jasper, the interviews between Gregarious and Poppo, the closing up—all evince a very credible degree of creative and imitative power. Finally, if Mr. James is, as he claims to be, the author of this work, if he will drop the medium business, come out in his true colors, and give us something of the earthy, we shall be the very first to acknowledge his ability and to say, like Lord Brougham, with Sancho Panza, "God bless the giver, and never look a gift horse in the mouth."

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

A New Book.

For Twenty-five Cents, I offer you a book that contains more truth concerning Christ and his Apostles, than has been given to the world since the Christian era. It is sifted from the New Testament, and from the history of Josephus. One tells what was to come to pass, and the other what did come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no more else but Christ who did come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no more else but Christ who did come to pass. After giving their double-meaning, allegoric history a thorough sifting, I cut off their notes and arrive at the following conclusions: That Christ and his Apostles were gross impostors; that Josephus and St. Paul were no more else but Christ who did come to pass.

For sale at the Religio-Phil. Pub'g House. See Book-list. THOMAS JONES v15-1644.

City Entertainments.

For the Week ending Jan. 17.

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of the Strachan Opera-Troupe. "Marta."

HOOLEY'S THEATRE—Randolph street between Clark and LaSalle. "Not Guilty."

ACADEMY OF MUSIC—Hallested street, between Madison and Monroe. Engagement John Dillon, "The Lancashire Lass."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comedians. "Simple Simon."

GLOUS THEATRE—Desplaines street, between Madison and Washington. Engagement of Fox & Denier Fantomine-Troupe. "Humpty Dumpty."

An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address, or engagements, it is an excellent practice to cut out and send along the little circular monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks advance of the date as three numbers will be a matter of necessity go before the name can be got out of the mail-list and machine. Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few cents.

New York Department.

BY R. D. BABBITT, D. M.
Subscriptions and advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

A Ramble.

A few weeks ago I made a call upon Robert Dale Owen, at the Hotel Branting, corner 2d Madison Avenue and 5th street, near Central Park. He is a most approachable, venerable old gentleman, quiet and genial in his ways. He is still writing for the *Atlantic Monthly* and has more calls for his literary labor than he can possibly fill. His health is rather delicate, and he was expecting to leave for the West soon. Before I left he gave me a copy of his masterly work, "The Debatable Land," which, if any candid man will read carefully, will prove to be a debatable land no longer. I have been reading several works on Physiology lately, and their efforts to explain away the dark spots that are brought about through nervous derangement, seem most superficial, after reading some facts in the "Debatable Land." Even a school book, "Huxley & Youmans' Physiology," though excellent in many respects, gives many pages of matter as a left-handed blow at Spiritualism. Any well educated spiritualist child could give them facts, that would go beyond what could be accounted for by their theory.

Gerald Massey, whom I met at A. J. Davis & Co's establishment, was looking a little sober when I saw him, for his star has been constantly rising, the longer he has staid in our country. The Spiritualists of Boston have done well to yoke him into their course of lectures for January.

Mrs. Minnie Merton contemplates traveling through the West, and would like to be connected with Spiritual Science. The labor question will be discussed from a Spiritual standpoint. Address, Minnie Merton, Lutans, care of Cowan & Co., 139 East 8th street, New York.

The Shakers in New York.

REVIEW, BY ELDER F. W. EVANS.

EDITOR OF JOURNAL.—Will you allow me the privilege of your columns to correct an almost universal error in relation to Shakerism?

In your number of Dec. 20th, is a report by E. D. Babbitt, M. D., of my lecture in New York, Nov. 23d. It is kind in spirit, and liberal in sentiment, as witness: "The people of Communism, Co-operation, by which the Shakers are regulated, is a good one, and the world must come to it before the millennium dawns, or before monopoly is discarded. They are a noble people, and are blessing the world with many practical ideas."

We make a distinction, thinking there is a difference between Communism and Co-operation. The latter pertains to the new earthly order, which all reformers in this world and the other, are, at this present time, laboring to establish upon earth; and of which the United States Government is the best and most advanced germ.

Whilst Communism pertains to the new heavenly order that all the Christ prophets, saints, and martyrs, of all nations and races now on this planet, and also all those who in the dim and distant past have become domiciled in that great receptacle, the Spirit, are foreverly praying in the spirit, and sending up a constant perfume of holy aspirations to the High and Holy One who inhabit Eternity, that it may be now, in our day, incarnated upon this disordered, confused planet.

Our Father and Mother, who art in some heaven, Thy kingdom come on earth, so soon Thy will may be done, by all who shall come into it, just as we all expect to do Thy will when we get into the same heaven that is occupied by Thyself.

This is the cry of Humanity, and the United Society of Shakers is the unfolded and unexpressed germ of that kingdom of heaven.

"After all, what fractional beings we all are, far from being full-orbed and complete in our perceptions." True, Elder Evans speaks of the new heavens and the new earth promised in the Apocalypse, the best, which is the Kingdom of God, and the Kingdom of God, to pass away before the light of Spiritualism, free thought and Shakerism, until at last, the new earth will be the culmination of the whole in Shakerism.

Then, having made this palpable mistake in his report, he goes on to remark: "This is somewhat amusing; for when Shakerism is supreme, it will take only about a century to turn all lands into a desert waste, without a human being in existence. This will be a new earth sure enough, but hardly an ideal one. This is so well known that I really have you will give me the opportunity of correcting it, and thereby do the whole world a 'good turn'."

When I reflect, that my text was to show "how Shakerism would not run the world out," I am a little amused, and a good deal chagrined, to think that even so good a candid man as Dr. Babbitt was by me so utterly misinformed on that one important point, to which my lecture was especially devoted; in fact, it was an utter failure. I will certainly, on the next occasion, try to do better.

They shall sing the song of Moses, the servant of God, and the song of the Lamb. The Shakers think the song of Moses will be the song of a corrected and perfected generation; a civil Government wherein males and females shall be equally represented, as in the case in the Quaker Order or society; wherein generative lusts shall be so repressed, that the nations will no more learn the art of war, and wherein the vast amount of human talent and ability, now spent in manufacturing weapons and engines of war, and wherein military operations and operations shall all be saved, and turned to cultivate the earth, and all earthly arts and sciences. In that good time coming, the principle, that land and life are synonymous, will be recognized, and Co-operation in labor be as natural among women and men as among wild birds, bees and honey-bees. Reproduction is not inconsistent with Co-operation, any more than celibacy or a spiritual resurrection is inconsistent with Communism, as taught by Jesus, and practiced in the Jewish Pentecost Church.

We do not think that God has "made any mistake," as the world assumes, when those in the East adopt feticide and infanticide, as national measures, for the repression of population within the limits of the earth's capacity to sustain human beings. The more highly civilized, densely populated Eastern nations, who, for many hundreds, if not thousands, of years, had progressed beyond national wars, had no other means than those left. But when Shaker Societies shall take up the surplus population, this murder in its early stages, or even murdering the most physically perfect of adults, as by the Western Barbarians, the pseudo Christians, will not be necessary; for the two Orders of a new earth and a new heaven, may move parallel throughout all coming time, on this earth, as I fondly trust

they undoubtedly have done upon all the other globes rolling in space.

And yet the Shakers are a sterling people, far ahead of the church world in freedom of thought, and they are teaching us many excellent things." We will try to make this true in our lives.

If my friend Babbitt gets his highest ideal, and most glorious anticipations, realized in the progress of the Church world, or new earth, which we so freely give him, he may, if he pleases, stay there forever. But I do not see what objection he can have to other human souls, by the thousand, aspiring to, attaining, and enjoying a superior Order, so spiritual that his eyes cannot see, his ears hear, or his understanding comprehend!

The Problem of the Ages.

BY J. TINSLEY.

It will undoubtedly seem presumptuous for an obscure individual to attempt the solution of a problem that has baffled the efforts of the most exalted intellects of all ages, but if a candid man will read carefully, will prove to be a debatable land no longer. I have been reading several works on Physiology lately, and their efforts to explain away the dark spots that are brought about through nervous derangement, seem most superficial, after reading some facts in the "Debatable Land." Even a school book, "Huxley & Youmans' Physiology," though excellent in many respects, gives many pages of matter as a left-handed blow at Spiritualism. Any well educated spiritualist child could give them facts, that would go beyond what could be accounted for by their theory.

Gerald Massey, whom I met at A. J. Davis & Co's establishment, was looking a little sober when I saw him, for his star has been constantly rising, the longer he has staid in our country. The Spiritualists of Boston have done well to yoke him into their course of lectures for January.

Mrs. Minnie Merton contemplates traveling through the West, and would like to be connected with Spiritual Science. The labor question will be discussed from a Spiritual standpoint. Address, Minnie Merton, Lutans, care of Cowan & Co., 139 East 8th street, New York.

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relations between the two reciprocal, and consequently transitional, hence we claim that from elementary conditions, from the lowest organic forms to the governing powers of the universe, is one continued series of ascending steps, in which the germs of the lower are absorbed in the higher, till the highest is reached, when action is balanced by reaction, and that which went up on one side passes down on the other to the starting point, and this we claim to be true of all beings, and all conditions of being where organic law has not been violated. That man is the ultimate of our planet in its present condition, is abundantly evident, and that it represents a low class of planets is equally evident, as there are a number even in our solar family that embrace ours in their orbits, as man embraces the lower forms of existence in his; but that he is the ultimate of organic law is a stretch of imagination that may please the fancy, but which organic law will never sustain. False premises invariably lead to wrong conclusions. An equilibrium of opposing forces is the only source of healthy conditions, as nature tolerates no excesses, either mentally or physically. The highest powers are combinations of, and derived from, the lowest. The head controls the individual, and yet derives all its powers from that which it controls, and this is a universal law. If we are right, if there is a transparent sphere surrounding this opaque bearing the same relation to the albumen of the egg does to the yolk, Materialism including Darwin's theory of development, Spiritualism including all phases of religion, are each based upon a wrong—the one ignoring the transparent as a superfluous myth, while the other takes the opposite extreme in making it supreme instead of transitional. But we need not enlarge. If our position is based upon error, the less said the better, as any thing we may add will not improve it; but if there is a transparent sphere surrounding this opaque that is a constituent part of our planet, and each are equally necessary to ultimate what the egg has produced, and these conditions are necessary to the evolution and development of species, it is a new phase of being which cannot be too closely analyzed, and as such we respectfully submit to the readers of the JOURNAL, and the world at large, for confirmation or refutation.

Westfield, N. Y. J. TINSLEY.

Brutality to Women.

BY M. C. GUNDERSON.

"Let indelible hold sway in our country, and woman will become as brutes." Rev. Griffin's remarks, Sunday afternoon, August 17th, 1873, at Watson Camp Meeting, Michigan.

It is in frankness, has such been the fruits of infidelity or Spiritualism, which I suppose are synonymous terms with D.D.s. Do not infidels and Spiritualists have a regard for morals? Most certainly we have. We believe "character makes the man," and while we so esteem character, we believe in the equality of the sexes, regardless of color or sex. The great sin with infidels and Spiritualists has been to uplift woman, down trodden, neglected woman, while Christians have been selfish regarding the great woman question. Infidels and Spiritualists have been zealous in the work, agitating every thought that would tend to raise woman in moral worth.

But how about brutality to woman among yourselves?

My God—Read! Read! Solomon the wisest of your number had three hundred concubines (Kings 11, 3); David man after God's own heart, committed adultery with (Uriah's wife), and then caused Uriah to be killed, that he might avoid detection (2 Sam. 11, 2 to 6).

"Now, therefore, (says Moses), kill every male among the little ones, and kill every woman who hath committed adultery with him; but all the women children that hath not known man by lying with him, keep alive for yourselves" (Numbers 31: 17, 18).

Your modern record shows no purer works.

Reverend of Graceland, Washington county New York, has been adjudged guilty of adultery and fornication. Rev. H. Foster seduced a servant girl at Circleville, Ohio, and was compelled to marry her. Rev. John Selby Watson, aged sixty-five years, married a young woman, who was a free woman, and committed adultery with her (Uriah's wife), and then caused Uriah to be killed, that he might avoid detection (2 Sam. 11, 2 to 6).

Now, how is it about brutality? Who are the brutes, Priests or Infidels? Quote such a catalogue as the above, that Infidels are guilty of, if you can, Rev. Mr. Griffin.

Allegheny, Mich.

The Peorian Colony.

The Nauvoo (Ill.) Independent speaks as follows of this colony:

Their number is about seventy. They carry on agriculture principally, though they have also a steam saw and grist mill, and a blacksmith and carpenter shop. They produce nearly all they want, make their own clothing, shoes, hats, etc., and seem to enjoy a considerable degree of prosperity. They carry on their relations of their affinity, finding fault with everything and everybody, especially God and the looking-glass, which has not made them appear as they would make themselves, if they had the power.

HELENA, ARK.—Dr. J. C. Nutting writes.—I wish to say a few words through the JOURNAL, in behalf of J. R. Doty, M.D., of New Orleans. As a self-denying laborer in the cause of progress, and as a humanitarian, he has but few equals. When the news of the great suffering and sorrow of the late Memphis epidemic reached him in New Orleans, like a good Samaritan he sold his horse for money to go to the city to be the cause of suffering, and for two months he was assiduous in his attentions to the afflicted, making over seventeen hundred visits on foot, reaching one hundred and sixty-seven patients, and only losing two, while the average mortality under the care of others, was from ten to sixty per cent. He made no charges, and received no pay. He lost this time working in the power of the cause of progress in Arkansas. We feel that under the circumstances, it is the duty of every Spiritualist to contribute means to help our worthy brother in his humanitarian efforts. His labors in the field of progress, compared with his labors in the Memphis epidemic. But few would have run such a risk. Dr. Doty will be lecturing for two months in Arkansas, Kansas, Texas, Tennessee, Mississippi, and Missouri. Address, J. R. Doty, M.D., New Orleans, care of J. G. Simpson, No. 231 Main street, New Orleans, La.

Cedar Rapids, Ia.—T. E. Simpson writes.—A devoted advocate of the Spiritual Philosophy, on a business tour through the State of Iowa, I have endeavored to glean as far as I can the feeling as well as the heart of the people in regard to the cause of Spiritualism. The better informed Spiritualists are of the opinion that the late so-called Convention of American Spiritualists, held at Chicago, was a failure, and that the cause of Spiritualism is in a state of stagnation, and packed by a secret understanding of the free-lovers, to make it appear that free-love was a cardinal principle with American Spiritualists, endorsed by the great body of Spiritualists. But when the mask is torn from the hideous features of the brute, as fixed up by that great mogul of depravity, Stephen Pearl Andrews, the whole

Voices from the People.

WASHINGTON CITY, IND.—D. W. Burroughs writes.—Your RELIGIO-PHILOSOPHICAL JOURNAL contains the most useful reading.

FORT CALHOUN, NEB.—Mrs. M. E. Craig writes.—I must have the dear RELIGIO-PHILOSOPHICAL JOURNAL, as I have no other needed comfort.

FARRAGUT, IA.—Leah S. Vaughan writes.—True Spiritualism will come out of this controversy brighter than ever.

DIXON, CAL.—M. Allen writes.—Continue to publish the JOURNAL, and let its pages be filled with light and truth.

C. A. S. writes.—I judge Mrs. Woodhull must be a Darwinian, but is now headed the wrong way, and is on her return to Goodness again.

PORTLAND, OREGON.—Mary McHard writes.—Mrs. Belle Chamberlain is in Oregon. She is a splendid lecturer and gives good things.

A. Braxi writes.—I wish you would please tell me whether Planchette is a book or an instrument that is moved by the electricity of the hands?

ANSWER.—We have both. The book costs \$1.25, postage 10 cents. The Writing Planchette costs \$1.00. Sent by mail, on receipt of the money.—Ed. JOURNAL.

MEMORINE, WIS.—Mrs. M. E. Weatherly writes.—I had thought the JOURNAL a good paper for all free-thinking people, and they alone can appreciate it. May it ever battle for the right.

FLORENCEVILLE, IA.—S. B. Johnson writes.—We appreciate the bold and fearless stand you have taken in favor of truth and justice, and against Hell and Woodhullism.

HOUSTON, ILL.—Dr. F. H. Greenhough writes.—The JOURNAL is undoubtedly the paper for all free-thinking people, and they alone can appreciate it. May it ever battle for the right.

DEERFIELD, MICH.—L. Ormsby writes.—D. W. Hull has been giving lectures here to this house. The people are not with him in sentiment.

STANTON, ILL.—F. S. Carlson writes.—Your JOURNAL is read with much interest, and among the friends of the cause, since you have taken such a bold stand against the Woodhull doctrine.

WASHINGTON, D. C.—Geo. White writes.—I will add what I can, because yours is the only Spiritual paper that has independence enough to oppose principles and acts disgraceful to society.

RIMUNDY, ILL.—J. D. French writes.—If such a medium would come through the land of Egypt, they could make their expenses, if nothing more, and it might cause the darkness to disperse.

ALLEN, KAN.—Mrs. Nettie Avery writes.—I wish to send the JOURNAL to my brother, that he may see the leading Spiritualists are not free-lovers, nor favor in the least, this doctrine as taught by Mrs. Woodhull.

And if twenty thousand of our present subscribers would send the JOURNAL to any of their intelligent but prejudiced relatives and friends, they would find a great change in their opinions within three months' time. Try it, friends. What of a few dollars? They are made to use, and if you use them to disseminate knowledge, you will be all the happier for it. Again, we repeat, try it, one dollar's worth at least.—Ed. JOURNAL.

BEDFORD, N. H.—L. A. Startevant writes.—This makes twelve new subscribers I have sent you the JOURNAL, which you have not yet received. I think that Hullism has not swept the field in this vicinity.

DAVIS, ILL.—F. Batteifer writes.—I am glad that you have given this opportunity for trial subscribers. I think it will greatly enlarge the subscription list, and the good old JOURNAL, even after the three months are out, and it will also show the people that Spiritualism is not free-loveism.

HARMONY, WIS.—Miss Minta Stevens writes.—Spiritualism is slowly but surely progressing in this country. Angels guide and help you in the blessed work you are doing. God bless the JOURNAL, the LITTLE BOUQUET, and their editors.

ALBANY, WIS.—Henry Van Wart writes.—Enclosed, please find post-office order for seven dollars, for the JOURNAL, for twenty-eight months' subscription. That makes up forty names in all that I have sent you, and I will send you more unless you say stop.

REMARKS.—It is our desire that you do your best. On our part we will give them the best newspaper that our inspiration, and mechanical skill is master of. The Philosophy of Life will be so far developed to the understanding during that time that no more doubt will exist in the minds of the readers, as to the immortality of the soul, and in favor of favorable circumstances to hold communion with mortals. The fact of eternal and never-ending progression will also from week to week be developed in the columns of this paper, which in itself is an unanswerable argument against the abominable doctrine of "social freedom," which is retrogression, and if it were possible to be universally adopted in practice, would lead first to anarchy and then to barbarism.

Hence our thousands of new readers will understand that the so-called "Woodhullism" is no part of Spiritualism—only a parasite to be exterminated.—Ed. JOURNAL.

MARIETTA, O.—P. J. Summe writes.—I find all free-lovers a singular class—unsettled in their minds, uneasy in their conscience, dissatisfied with the actions of their affinity, finding fault with everything and everybody, especially God and the looking-glass, which has not made them appear as they would make themselves, if they had the power.

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scheme is too transparent not to be seen through by the most obtuse intellects. Some one has been posting Victoria for a lecturer at different towns in Iowa. As yet I have not heard of her making an appearance at any of them. I now conclude it was a mere feeble to sound public opinion in order to ascertain how she should be received. The Moses Woodhullites will meet with a cold reception from the Spiritualists of the Hawk-Eye State, should they undertake to enforce their demagogical dogma here. Judge, I have carried the money-bag for Jews, of Nazareth, and met a lamentable fate. Notwithstanding Warren Chase, who carries the money-bag for the free-lovers, visited the State Convention, in order to amass down in his bag and velvet way of doing up matters, received a dose at the hand of the Convention to the discomfiture of all Woodhullites. For a long time the demagogues of the Spiritualists had been assured that Mrs. Woodhull was a much-abused, misrepresented and persecuted woman; that she was not understood; that she was as pure as the angels in heaven. For a while she had the sympathies of the people, but when Moses, the swart, came out, flouting under our noses his sweet-scented morsel, endorsed by the other free-lovers, no one could be longer deceived, unless he will have to be deceived in order to make a prosperous, pure and unalloyed Spiritualism, as it is enunciated from the good and holy angels, the good and respectable body of Spiritualists will have to dissolve all co-partnership with the free-lovers.

A New Proposition—Only Twenty-Five Cents for Three Months.

For the purpose of placing the RELIGIO-PHILOSOPHICAL JOURNAL in the hands of thousands of liberal-minded people who have for years stood aloof from Spiritualism, and never taken a Spiritual paper on account of the free-love infamy which has, in their minds, tainted everything appertaining to Spiritualism, we propose to send the JOURNAL for three months to new subscribers for the nominal sum of TWENTY-FIVE CENTS.

This is just one-half of the cost of the pure white paper on which it is printed. At the end of that time the paper will be discontinued unless renewed, as that will give ample time for such subscribers to determine the fact that neither this paper nor the great mass of Spiritualists favor, in the least degree, the so-called "social freedom infamy," which has so unjustly brought reproach upon Spiritualism.

This proposition will stand good for a short time only; due notice of its withdrawal will be given through the columns of the paper.

We trust that all true Spiritualists who are already familiar with the JOURNAL will exert themselves to place the same in the hands of their neighbors.

By a day's effort each old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our philosophy in its purity, certainly should be placed before the people, and now is the time for all to work to that end.

We hope to place the JOURNAL in the hands of twenty thousand liberal-minded people, who have never before taken a Spiritual paper, by the middle of January. Pass in the names of subscribers, friends, and we will guarantee that you and new subscribers will say that the RELIGIO-PHILOSOPHICAL JOURNAL is every way a most acceptable, and valuable exponent of true Spiritualism.

Little Bouquet.

We are very anxious that our friends, all over the country, should see the LITTLE BOUQUET, that they may the better judge of its beauty and its merit. To that end we will send to any address, specimen copies from May to January, on receipt of ten cents a copy.

This proposition will place, the whole nine months' issue in the hands of the family of children for the nominal sum of ninety cents—a single dollar will pay for the nine last months, together with the forthcoming February issue.

A dollar thus invested for the benefit of the youth and children of any family, will be of more real value and deeper interest to them than any other reading matter of the same expense ever placed in their hands.

Address, LITTLE BOUQUET, Chicago, Ill.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of free dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unobtainable.

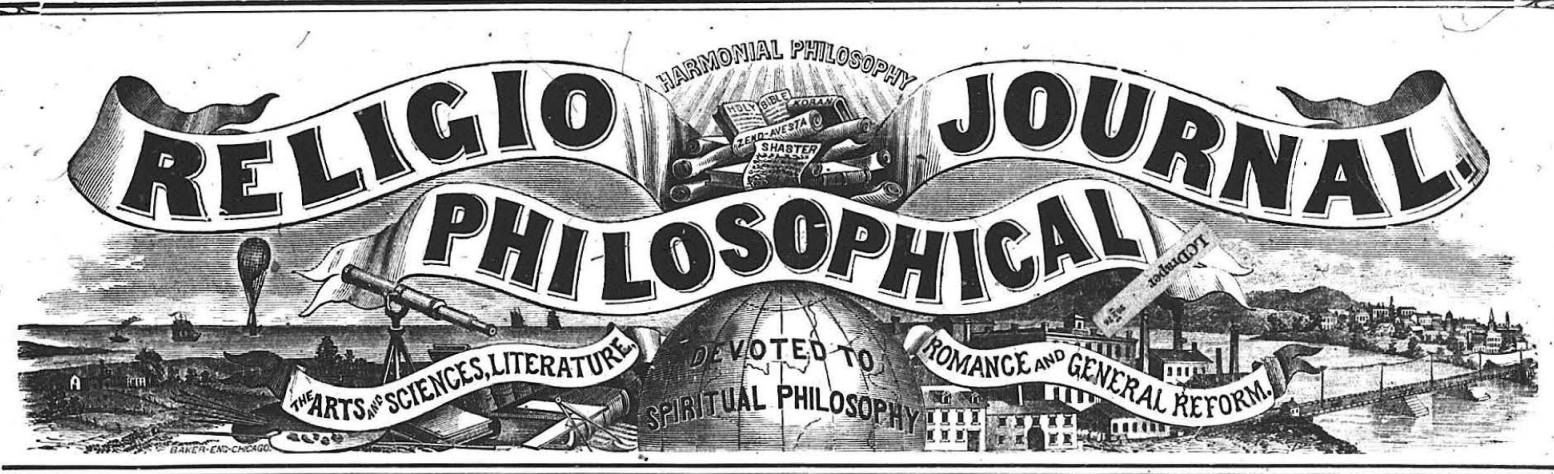
She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St. and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

200 PIANOS and ORGANS

New and Second-Hand, of First-Class Make, will be sold at Lower Prices for Cash, or on Installments, in City or Country, during this Winter, at a sacrifice, by a special agent, HONORABLE WATERS & SON, 481 Broadway, than ever before offered in New York. Agents Wanted to sell Water's Celebrated Pianos, Concerts and Organized Orchestras, in the large and elegant hall, Great Hall, at the Theatre, Chicago, Ill.



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 31, 1874.

ISSUED YEARLY IN ADVANCE.
SINGLE COPIES FIFTY CENTS.

NO. 20.

WELCOME TO GERALD MASSEY.

BY WARREN SUMNER BARLOW.

We greet, thee, dear brother, with friendship's warm hand.
But not as a stranger, though in a strange land.
For your trials and triumphs were borne on the breeze,
And graciously heralded over the seas.

In the days of your boyhood life's burdens and cares,
Were a hedge in your path interwoven with snares.
But the light of your genius illumined the way,
Like a star in the east that betokens the day.

Self-reliant and hopeful, you pressed for the goal,
Unmindful of dogmas that fetter the soul,
With truth for your motto, with heart ever brave,
No cruel atonement was needed to save.

A foe to oppression, to bigots and creeds,
Thy battle was waged for humanity's needs;
Well armed with justice, with sinews all steel,
You know no defeat in your well chosen field.

Your foes, though a legion in battle array,
Like fog in the morning will soon pass away.
The lights of all ages thus dimmed in their turn,
Were made in their glory more brightly to burn.

If progress in thought could with science keep pace,
An era of light would envelope the race.
And truth like a river triumphant would flow,
And sweep the dark ramparts of error and woe.

Behold how the ocean is fathomed and spanned,
By the fingers of thought with a magical hand,
And a wide world of strangers are brought face to face,
And bound by the ties of a social embrace.

But when the dark fathomless river is spanned,
With cables of love from the sweet summer-land,
And angels descend from their bright shining shores,
The churches revile them and bid all their doors.

How sad that a people whom angels have blest,
Should relish a morsel and loathe all the rest,
That heaven on earth should be spurned un-awares,
Which so long hath been sought by their burden of prayers.

Still trusting for life by the death of "God's son,"
Their life is a death in the race they have run,
And ever ignoring the fruits of good deeds,
Their fields are encumbered with orthodox weeds.

Yet man with his follies of whatever name,
Hath one common father, though cradled in shame,
Is held by the ties of beneficent care,
As ever of God a legitimate heir.

Not heir of the Devil begotten in sin,
If so, God is grandpa, or some other kin;
As God fathers Satan, if we are his seed,
Then verily God is our grandpa indeed.

A grandfather's darling is sure of a prize
When heir to the jewels that blist in the skies,
Hence we hope for a tithe of that blisful domain,
Though father or grandfather govern and reign.

Many strange queries methinks must arise,
If the church would reflect with her half open eyes,
Such visions would haunt, till in breathless suspense,
She turns her own guns on her lines of defense.

Then gird on your armor though thankless the task,
Ever battle for truth, and error unmask.
Still live for the ages that never will end,
For our cause is of God, and humanity's friend.

Thrice welcome! dear brother, to Columbia's shores,
Where the eagle of freedom still heavenward soars,
Though baffled in scaling his loftiest heights,
He yet will exhaust the full rounds of his flight.

And whenever the lion is first in command,
May the ensign of freedom environ the land;
Thus ever united with banners unfurled,
We'll recede from bondage a priest-ridden world!

Don't forget to remit dues on the JOURNAL
immediately, and if you would have your
neighbors know what pure unalloyed Spiritu-
alism teaches, get them to try this paper for
three months at the nominal cost of TWENTY-
FIVE CENTS.

AN OPEN LETTER.

To a Methodist Elder, on being asked by him to give, lend, or pay two dollars to buy a stove for his Church.

DEAR ELDER:—You advance three distinct lines of argument in support of your claim on me for assistance, all of which cross each other like lines in different directions. In the first place you ask alms, for the reason, as you say, that your church is not able to live inside of its own resources. The church is too poor to purchase heating apparatus to keep itself warm. Is this a fact? I am sorry to say, a poor man, without a shingle to cover my head, and sadly needing a new stove myself, which I am not able to buy, and beg in behalf, at large, of an organization that boasts of twenty thousand churches, and a membership of six hundred thousand souls, with all its property exempt by law from taxation, and especially for members who are able to live in fine houses handsomely furnished, ride in fine carriages drawn by fine horses in silver-plated harness, wear fine linen and face sumptuously every day, the paltry sum of two dollars to help buy a stove that they may worship God in comfort when the weather is cold. Probably, they do feel unable to support their worldly state and their religious services properly at the same time. To do the latter would necessitate some sacrifice of the former: would make that mythical cross, about which you talk so much to them, and which is so seldom seen at the shoulders of any one of them, a real substantial thing; yet rather than do this, rather than sacrifice a particle of their temporal pride, they are willing to put the church of God in the attitude of a beggar, and send you, their pastor, into the streets to solicit alms. This humiliating confession, that your church is bankrupt and beggared, suggests something still worse.

The question naturally arises, if the church is reduced to such straits temporally, what is probably her state spiritually. In view of the notorious fact that the church has always been for the last ten or fifteen hundred years, at least, ten times more prosperous temporally than spiritually, the conclusion logically is, that she must be ten times worse off in this respect than in the other. You will not be prepared to maintain that there are not always ten nominal professors who pay their money into the Lord's treasury, to one true worshipper. Finding, however, that you can not succeed in the part of the beggar, you straightway drop that disguise and boldly begin to enact the borrower, and here is where your second line of argument crosses the first. It is contrary to all sense for a beggar to go borrowing. It lays you open to the suspicion of being an impostor. To borrow, is to take with a promise, expressed or implied to return. What you borrow you owe, and the Apostle in-joined, "owe no man any thing." But you are not borrowing on your own account, it is for the Lord. You offer me him for security. These are panicky times, it must be confessed; still I have had hopes that money would soon get easier. But if the Lord himself is reduced to borrowing, what will become of the rest of us? And your proposition to give me God for security, looks bad from a business point of view. It is not customary among business men of any shrewdness to take a stranger for security, and you have always assumed that he was a stranger to me, I to him, so long as I remain out of the church. I could not accept a stranger's endorsement of a beggar's promise to pay, even if I knew the signature to be genuine, of which I am far from being certain. It is not an unheard of thing for priests to employ the name of Deity for the furtherance of their schemes, without due authority. So long ago as when the bible was written, we hear of some being soundly rated for saying, "He saith, he saith," when "the Lord had not spoken it."

Again, a promise to pay must have some limit as to time, to make it valid, or it is due on demand. You are not willing to set a time for payment, nor yet able to say that it shall be forthcoming on demand. All you can do is to cite an instance where God did pay such a debt within twenty-four hours from the time it was contracted. A certain man gave or loaned to the Lord—directly the Sunday School—seventy-five cents or a dollar. The next day two men called on him and had a dead drawn, for which they paid him the customary fee, which appeared. But the amount of money loaned the day before, and this, you say, was God's special act of payment. This is forcing the relation of cause and effect with a vengeance! This is business with some snap to it, and it would be somewhat encouraging if I could see the connection a little more clearly. But I can't be thinking how natural it might have been for those two gentlemen to want a dead drawn, even if the acquire had not loaned the Lord seventy-five cents the day before. It might even have occurred to them to pay him for his work without special and divine interposition; at least so it seems to my unregenerate mind. Admitting, however, that in this particular instance, the Deity was acting, and did act, in the capacity of paymaster to the Sunday School department of the church, what guarantee have I, that he will ever act with equal promptness again? I am not a lawyer, and it might not be deemed equally important to settle up promptly with me as with the legal gentleman. I am not a lawyer nor yet a business man, but it is obvious even to my perception, that a promise to pay, so loosely constructed as to the time of payment, as to be merely planned together by a precedent, would not answer the purpose of a tight note.

Moreover you do not promise me any interest. The Lord knows that money is worth from six to ten per cent all over this country, and if he expects to borrow capital to carry on his pet institution, the church, he must expect to pay as much for the use of it as other people do; and I suspect that you, Elder, have exceeded your instructions in attempting to effect a loan in his behalf at less than the current rates of interest, or rather without use. I may never have the opportunity to ascertain the truth of my suspicions from your principal at head quarters, but I certainly think it would be unbusiness-like and imprudent to let you have the money on the terms you propose and under these suspicious circumstances, and do not think me singular, you will not find the world's people as a general rule, ready to entrust their funds to your keeping, as agent, for a foreign power on doubtful security, unlimited time and without interest, when they can find a ready home market for all they have to spare, on much better terms. You may catch now and then a gull, but if there is a kind of salt which you can catch birds of ordinary intelligence, by sprinkling it on their tails, it isn't the common kind put up in sacks and barrels; and if you ever get enough of it to try the experiment, you will find even with that, it is only the callowest of fledglings that are ever caught in that way.

But seriously, Elder, I can assure you a little; there is a class of persons in the community, to whom your proposition to lend money to the church, and if their debtors should be as it does to me. They are your own parishioners. They won't give, but if anybody in the world can deal with you on your own terms without the certainty of a dead loss, it is the members of your own church. They, or all the persons in the world, should be the last to question the security you offer. They would be indemnified from the start against loss, by the possession of the property purchased with their money, and they would begin to draw interest on their investment from the date there of, in the way of warmth for the stove, and if their debtors should be as it does to me. They are your own parishioners. They won't give, but if anybody in the world can deal with you on your own terms without the certainty of a dead loss, it is the members of your own church. 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Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.
J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION:
One copy, one year, in advance \$1.00
at the end of the year 30
Three months on trial, to New Subscribers 50

Religio-Philosophical Publishing House,
All letters and communications should be addressed to
S. S. Jones, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, JANUARY 31, 1874.

Is the Devil Dead?

The opinion seems to prevail generally, among all classes, that the old original Devil, the one who triumphed in the Garden of Eden, on the principle that the truth will always come out uppermost, is dead! Is it possible that this distinguished personage, who sports horns on his head, and a peculiar appendage known as a cloven-foot, at the end of his right leg, and a strange elongation at the termination of the spinal column—is it possible that he, in common parlance, is defunct? We have heard a great deal about this gentleman of late—and if he will only present himself to the Literary Bureau, with endorsement from the press, as a highly distinguished scholar, self-made, self-poised, and self-possessed, and as hailing from Notsob, he can secure a lucrative engagement in the Star Course here, or can pass an evening with the Free Religious Society—admittance twenty-five cents!

It has been nearly six thousand years since we heard of this distinguished character—then he was perambulating in the Garden of Eden, a perfect gentleman, and master of the situation. There he exhibited his remarkable powers as a physician, and the sublime emotions of a philanthropist. He saw that Adam and Eve were naked, perfectly nude, and their disgusting appearance so shocked his sensitive nature, that philanthropic emotions were instantly aroused within him, and noticing, too, their eyes were tightly closed, he resolved to open them, that they might become as gods. Instead, however, of taking clay and rubbing spittle thereon, as an ancient Master did, he referred them to the fruit of a peculiar tree, which, when they had partaken of it, opened their eyes, like a patent gate, at once. Then they saw their nude condition, and made aprons of fig-leaves, to cover up their nakedness, and hearing God approaching, they both hid behind a mulberry bush. God called to Adam, saying, "Adam, where art thou?" This omnipresent God had lost his babies! Adam responded to the voice, and came tremblingly forth, saying, "I was naked, and I hid myself." "Who told thee that thou wast naked. Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat?"

"The woman thou gavest to be with me, she gave me of the tree, and I did eat."

And the Lord said, "Woman, what is this thou hast done?"

The woman replied, "The serpent beguiled me, and I did eat."

This God (not the God of the Universe, the Architect of moving, throbbing worlds, the one who made all things) got his "back up," became angry as a wild hyena, and as noisy as a roaring lion, and then and there, he doubled up both fists, put the heels of his boots firmly in the earth, and executed one of the most fiendish and brutal curses on record. Oh! how he cursed! The concentrated essence of all the curses ever uttered in the world by puny man, was as nothing compared with that primal curse! He first cursed the serpent, taking off his legs, and sentencing him to crawl on his belly, and eat the dust of the earth exclusively. Then he cursed the woman; then the man; then the earth itself; finally, wearied of cursing, he resorted to tailoring to recuperate his exhausted energies!

Between these two distinguished characters, my sympathies are with the serpent. A kinder or more philanthropic man never breathed. Actuated by pure motives and the best of impulses, he tried to improve on the works of God, in true Yankee style, and instead of meeting with encouragement, he only met with opposition and abuse. If the eating of an apple cursed the world, the falling of one grandly illuminated science through the instrumentality of the quick discernment of Newton. Applies, then, are good things, for our most important knowledge has been imparted by them. The first one operated on the stomach, but the latter on the reasoning eye of Newton. What grandeur that apple unfolded in the mind of that philosopher! If God had been present then, he would have cursed him, too. He

would have made him a companion of the serpent, by making him crawl on his belly.

Great effects are constantly springing from little causes. Rome was saved by a goose, and once captured by a hare. The barking of a dog saved Hannibal's army. The apple, however, is the least cause—in size especially—but productive of the greatest results, inducing God to speak in tones of majestic thunder, cursing the serpent, Adam and Eve, and finally the earth, causing it to be covered with weeds. Here God unconsciously contributed to the advancement of science. The serpent was a scientific gentleman, skilled in the medicinal virtue of apples, quinces, pomegranates, grapes, etc., and when weeds were ushered into existence, he inwardly rejoiced, for he knew that the nettle, that prickly, prangly, poisonous prick, would be of inestimable service to Huxley, in his demonstrations of protoplasm. In fact, Huxley owes half his celebrity to the nettle, the results of God's curse in the garden.

Now, look at this itching weed? It owes its stinging properties to delicate needle-like hairs which project like so many weapons of defense from its sides. Each of these hair-like weapons, resemble a cone, tapering to a slender point, of such exceeding fineness that it readily penetrates the skin, and there deposits its poison. In its effects it is worse than slander on a sensitive soul, and more ticklish in its sensations than laughing gas, and in case it touches your calves, it will induce a Grecian bend at once. Its sting has an outer case of wood, in the interior of which is a wonderful substance, a semi-fluid matter, abounding with granules or molecules of exceedingly small dimensions. That semi-transparent fluid, according to the renowned Huxley, is protoplasm, which when viewed under a microscope of great power, seems to be constantly in motion, and that motion seems to resemble progressive waves, like those which appear on a field of wheat when set in motion by a gentle breeze.

And in this sting of the nettle, less in size than a hair on your head, are different currents coursing in opposite directions, within a twenty-thousandth of an inch of each other! This protoplasm, Huxley claims, is the physical basis of life. Now, this nettle with its wonderful protoplasm, is the result of the curse of God—it is one of the weeds spoken of in Genesis, and is the exclusive stock in the reputation of Huxley. Had not the devil irritated God, his curse could never have originated such an irritating weed as the nettle, therefore we feel thankful that he pursued exactly the course he did.

The original Devil is not dead—he still liveth. Had he died, his last words would have been recorded. John Quincy Adams said, "This is the last of earth, I am content." Webster said, "I still live." John Randolph said, "Remorse." Harrison said, "I wish you to understand the true principles of Government. I wish them carried out, I ask nothing more." Now if the Devil is dead, where are his last words? Will Mr. Massey tell? Will anybody respond? Who was present, to see him in his last moments? If too weak to speak he could, perhaps, pantomime his ideas—gesticulate, perhaps put his thumb to his nose, and move his fingers; but who will explain the meaning? No, the Devil is not dead! We thank him for his contributions to science in the shape of nettles, and for thwarting the original plans of the orthodox God. Will Mr. Massey search history more closely in the future? He made a great blunder in stating that the devil is dead. It is well known, too, that he was sent entering the chimney, whenever Mr. T. P. James was engaged in writing "Edwin Drood." His horns, his cloven feet, his tail, his sulphurous breath, his fiery eyes, and his malignant countenance were distinctly seen by two men who carefully watched the residence of this distinguished medium. Besides, there are 60,000 orthodox ministers in the United States, who say he is still alive, and that Spiritualism is his principal crop! Shall we believe Mr. Massey, an Englishman, weighing only 125 pounds avoirdupois, in preference to old adipsos Methodists, Hard-shell Baptists, Presbyterians, Episcopals, etc., many of whom have actually seen him? Shall we allow ourselves to be seduced by the masterly eloquence, keen logic, cutting sarcasm, well-rounded periods, brilliant metaphors, and sparkling poetry of Gerald Massey, whose ancestors imposed on us the "Stamp Duty" and "odious taxes," resulting in him who could not tell a lie, in giving the English armies a severe thrashing? "I know not what course others may take, but as for me, give me a Devil, or give me a God who makes no mistakes!"

In conclusion, we desire to say that Gerald Massey will lecture in this city during February. Everybody should hear him. He is one of Nature's noblemen, highly gifted, and one of the most pleasing speakers we ever listened to. Should he come to the conclusion that the Devil is not dead, after reading this article, he will probably so notify his audience.

A Noble Bequest.—Who will Aid in a Good Work?

Geo. McClure writing, says, John Butler is dead. He died on the 7th of December, leaving his property (\$1,800) to the school district, by will, the principal to be put to interest, and that to be used to continue the district school after the regular school fund is exhausted each year.

That was a noble bequest. The education of the children is just what is needed.

We verily believe he might have done as well, however, by bequeathing it, in trust, the interest to be used in sending the LITTLE BOUQUET to poor children, who would be glad to read it, but are too poor to pay for it.

That little magazine is filled with liberal thoughts, based upon spirit communion, which in its very nature, raises the chil-

dren's and youths' minds so far above the thralldom of church dogmas, that priestcraft forever after fails to entrap them.

Similar bequests to send the RELIGIO-PHILOSOPHICAL JOURNAL free to the poor, to the prisoners, and to the hungry and thirsty souls, who crave spiritual food, but are not able to pay for it, would be noble deeds of charity, never to be regretted.

Like bequests for the purpose of publishing books devoted to the spiritual philosophy, to be sent forth at nominal prices, to enlighten the people, will be grand to contemplate when one has passed "over the river!"

Who among our friends will remember these things, when disposing of their earthly goods?

Remember friends, no regrets will accompany you to spirit life for so doing. And as we expect to meet you all there, we give you our pledge of honor, now, for then, that every dollar thus entrusted to our care for such purposes, shall be faithfully executed in accordance with the conditions or instructions imposed, with or without ample bonds for security, as such testators may require.

While we are blessed with a competency for our own use, we cannot single handed do a tithe of what ought to be done for the incalculable of our most glorious philosophy.—S. S. JONES, Editor, RELIGIO-PHILOSOPHICAL JOURNAL, and proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

The Times and Tribune on Spiritualism.

During the time, and for a month after the "Moose-Woodhall Convention" was held at Chicago, any one picking up a Chicago daily paper, no matter of what shade in politics, would read long tirades against Spiritualism, predicated upon the doings of that convention. No one, by the perusal of any of these articles, would have supposed that there was a Spiritualist in the world, that did not preach in favor of, or sanction, Woodhall promiscuity. But lo! "a change has come over the spirit of their dreams!"

The popular voice has been heard from every section of the United States. The denizens of the prairies, the hills and valleys of the Middle, Southern and Atlantic States, have spoken through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, in most emphatic denials, that the convention of so-called "free-lovers" in the least degree represented the sentiments of the Spiritualists of the nineteenth century.

The favorable encomiums that the JOURNAL is receiving from its multitude of readers, and from the press generally, has aroused the city papers from their Rip Van Winkle slumbers to a realizing sense, that Spiritualism is already a power in the land, and as with the "grangers," lying about them will no longer subvert their interest, nor be tolerated by a large portion of their patrons.

That while the RELIGIO-PHILOSOPHICAL JOURNAL is receiving, and has been since the first day of January, an accession to its subscription list of over five hundred per day, and from its independent, out-spoken denunciation of the "Woodhall infamy," it is receiving a full and hearty endorsement by the great mass of Spiritualists of America, the city dailies, "like rats that flee from a sinking ship," cut loose from the old cry of "free-love" against Spiritualism, and vie with each other in crying favors from those whom they have so recently and unreservedly maligned.

To the end that each may seem foremost to favor Spiritualism, each accuses the other of doing just what all have been equally guilty of, as will more fully appear from the following article which we clip from the Sunday Tribune:

THE ECLECTIC RELIGION.

There is nothing like eclecticism. It opens up new opportunities, broadens the views, diversifies the standard of comparison, raffles into the domains of science, physics, philosophy, politics, and religion. It is lucky for Chicago that eclecticism has an organ. It is lucky for the organ that eclecticism serves it in place of news. If it were not for the vagaries which the eclectic faith furnishes the Chicago Times, that journal would inevitably sink into the obscurity to which its silyly tendencies should long since have consigned it. But it has the field of eclecticism all to itself, and thereby retains a certain notoriety which will tempt no one to the sin of envy. First we had eclecticism in physics, then eclecticism in philosophy, afterward eclecticism in politics, and now eclecticism in religion. It is a wide range, and offers the great advantage of eclecticizing new ideas without the slightest reference to doctrines previously accepted or rejected. Thus it is with the present form of eclecticism which the Times is running. Not more than six months ago, and during several years previously, the Times took up Spiritualism, when it had nothing more indecent to handle, and made it the target for all low witisms that had accumulated in the neighborhood. It devoted scores of columns to expiations of what is called Spiritualistic frauds. It retained two or three young men of vaulting ambition and perfect self-assurance who made a specialty of Spiritualistic exposures. Whether they had served as assistants to the Davenport brothers, had earned slight-of-hand from an itinerant prestidigitator, had enjoyed an extended youthful experience with the side-shows of circuses, or were naturally gifted with a talent for deception, exaggeration, and distortion, they claimed all the same to be able to reproduce or explain all of the apparent phenomena of spiritual manifestations. They claimed for a recognition of their powers. They called for a jury of twelve good men and true. The amiable and kind-hearted proprietor of the Times shared their assurance, perfectly confident in the ability of his crowd to bamboozle the public. He then and there made a formal announcement in his newspaper that Spiritualistic manifestations were either humbugs or susceptible of explanation on a scientific basis, and this no longer ago than the 15th of September last.

But it change has come over the spirit of its dreams. The genius of eclecticism—perhaps the departed spirit of Victor Cousin—has been hovering about the precincts of the Times office, and the privilege of eclecticism, that which permits a frequent change of opinion—

has induced him to "go back on" his materialistic crew and proclaim that there is more in this thing than was ever dreamt of in their philosophy. The practical result is that the Times is now competing with the RELIGIO-PHILOSOPHICAL JOURNAL, and endeavoring to occupy its field. It publishes a Saturday supplement devoted exclusively to "Spiritism." It has provided the works of Andrew Jackson Davis for the convenience of the perverse editors, who are now required to write an average of seven "Spiritist" editorials a week. It is represented at all the seances, of which there are something less than 4,000 a week in a city like Chicago. It goes over the same old ground which was worn out, literally, twenty-five years ago, when the Fox sisters were the sensation, but takes hold with all the ardor of a new convert.

There is an aroma of spirits about pretty much everything that appears in the Times of late. To what extreme this new turn of eclecticism will lead the venerable philosopher of the Times, we cannot say. We understand that he is now in communication with the late Florence Greeley, with a view to the improvement of his newspaper, and that he carries about, and displays with unbounded satisfaction, an autograph letter from that gentleman communicated from the Spirit-world. Being illegible, like all letters from the Spirit-world, it naturally bears a close resemblance to the late Mr. Greeley's manuscript. The editor who is still alive ought to give the public a fine simile reproduction of this precious document from the editor who is dead. This also suggests that he may make Spiritualism profitable. Why not have all his editorials written in the Spirit-world? He might secure the co-operation of a vast number of experienced journalists, and thereupon dispense with the materialistic wretches who now demand filthy lucre for writing filthy articles.

Our readers will join with us in saying to these editors of the daily papers, lay on to each other to your hearts content. You will do no more than justice to each other, whatever accusations you make. We readers of your papers, like the old lady that stood by during the contest between her husband and the bear, are quite indifferent as to which comes out best.

But don't forget, gentlemen, that the RELIGIO-PHILOSOPHICAL JOURNAL has no intention of surrendering its prestige of success, to the new converts! Far from it! So far from it, that we have in contemplation the erection of a Publishing House on one of the most eligible sites, and of superior dimensions to any similar house yet erected in this city, and will ere long issue a daily paper, devoted to the Philosophy of the New Dispensation—of Spirit-communion, as well as the current news of the day of both spheres.

To the Believers in the Great Spiritual Harmonical Philosophy.

It is a well known fact that in the fall of 1865, Bro. Charles Colchester, a well known medium, was arrested in the city of Rochester, by the United States Marshal, as an impostor and juggler, and had his trial before Judge Hall. He was convicted without any good proof of guilt or fraud on his part.

The Spiritualists, in consequence, were obliged to stand by him and sustain him at all hazards; they passed resolutions that Spiritualism (not Colchester) was on trial, and they would see him defended to the end. (See BANNER OF LIGHT, in which resolutions were published.)

After conviction and sentence, the officer came forward with his handcuffs to take him to prison. Spiritualists failed to pay his fine, although present in court. Bro. Lester Day (then an investigator), immediately came forward, paid his fine and cost, over \$350, rescued him from the iron grasp of the law, and bade him go free.

The promise was again renewed that Bro. Day should be paid in full for the amount, which promise (with a small exception) remains unfulfilled to this day.

Bro. Day is sixty-five years of age, and from long sickness is unable to gain a livelihood for himself and family. Unforeseen reverses have placed him in destitute circumstances, in the midst of a cold dreary winter.

Now, will those professing to sustain this great Philosophy come to his relief? A small sum from the millions of believers would save him from much suffering. The amount with interest is now over one thousand dollars.

Bro. Day does not ask charity, but justice, in sustaining a great truth.

Every person feeling it a duty and desiring to share a small amount with Bro. Day, can remit by mail to No. 85 Niagara Street, Buffalo, N. Y., or deposit with BANNER OF LIGHT or RELIGIO-PHILOSOPHICAL JOURNAL, who are requested to receive any sums offered.

How long would this remain uncanceled if it was connected with any Sectarian Society of the present day?

Acknowledgments will be made of all sums received. Parties can remit by joining together and sending postage.

Who is the first to respond.

Buffalo, N. Y., Jan. 1, 1874.

Friends, let us deal justly by Bro. Day. Bro. Colchester, who was a good medium but a creature of circumstances, has long since passed to spirit-life.

Bro. Day is getting to be an old man, and financially depressed. One dollar, more or less, from those who are able to assist him, will not be missed from your pockets, but the thought of having done by Bro. Day as you would be done by under similar circumstances, will be an act, ever green and fresh with satisfaction in your memory. Bro. Colchester's offense, for which he was convicted and fined by the United States Court, was simply the non-procurement of a license to hold Spiritual seances, which was not a lawful requirement under the laws of the country, and no Judge would now presume so to decide. Such is the record that will help to make up the history of the ushering in of spirit communion in the last half of the nineteenth century!

Come, friends, let each respectively be able to say hereafter, "I contributed my mite to relieve the wants of the man who in the hour of the trial of a good medium, assumed the burdens imposed by the unjust requirements of a prejudiced Judge, and saved that medium from long months, and perhaps years of imprisonment."

Make the application, friends, to yourselves. If you had been present, and had the means, would you have assumed the responsibility, as Bro. Day did?

Bro. Colchester now is a brilliant spirit, who has progressed beyond the sphere of influences that rendered him so negative and subject to temptations.

At this writing, he stands by our side and implores you to listen to the appeal of Bro. Day, who so kindly came to his relief and saved him from death in prison. He assures all who contribute their mite to the relief of Bro. Day, that angelic blessings shall rest upon them, and no regrets shall ever result from such acts of kindness and even handed justice.

We hope for a hearty response. We advise our friends to send directly to Bro. Day. His address will be found in his circular which heads this article. If you please, state when you remit to him, in what paper you saw his appeal. He will report all such receipts to us for publication.

We remit from contributions just taken up in this office as follows:

Mrs. A. H. Robinson	\$10.00
S. S. Jones	5.00
J. R. Francis	2.00
Milton T. Peirce	.50
A. Dinsmore	1.00
C. J. Johnson	1.00

Photographs of the "Dickens Medium."

Mr. T. P. James, the celebrated medium, appreciating the value of the LITTLE BOUQUET has kindly donated twenty copies of a very fine photograph of himself, to be sold for the benefit of the LITTLE BOUQUET Orphans' Fund. There are two different pictures, one showing him entranced. They will be sold by us at the regular price—viz.: 35 cents for one, or 50 cents for two. Those of our friends desiring to possess photographs of this very remarkable medium, and also to aid an object that must be dear to all, should order at once.

Mt. Holly, N. J.

Dr. Jack speaks in the highest terms of that place, and of their appreciation of the JOURNAL, and he says further, that he finds it highly praised by all of the Spiritualists in Burlington, of that State, and concludes with an invocation for choicest blessings from our spirit friends. Many thanks. To do our work well is our aim; to be appreciated is gratifying.

Austin Kent Fund.

All amounts received for this fund will be immediately sent to the above named person, who is not able to secure his own support.

E. B. Itasca, N. Y. \$3.00
Angels will bless such noble deeds of charity.

It is better to send direct to him at Stockholm, St. Lawrence Co., N. Y.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged.....\$26.57
L. Graves, Cleveland, Ohio.....25
Who will next be inspired to a similar deed of noble charity. We shall report.

Prisoner's Friend Fund.

All money donated to this fund will be most sacredly appropriated to sending the RELIGIO-PHILOSOPHICAL JOURNAL to prisoners who may apply for the same.

Total amount previously received.....\$9.00
F. H. Maccombers, Hastings, Minn.....\$2.00

Only Eight Cents for Registering.

We see that most of our correspondents, who register their letters, have continued to pay fifteen cents. Do so no more. It is petty larceny for postmasters to require it. Eight cents has been the register fee required by law, since the first day of January, 1874.

A Correction.

In speaking of the Shaker and Shakeress in a recent issue of this paper, we should have said it is published at Mt. Lebanon, Columbia Co., N. Y., E. W. Evans, editor; A. Doolittle, address.

Mrs. Moss can, for the present, be addressed at Charlton, Iowa. She is a good trance speaker, and a very worthy woman. She should be kept at active labor with reasonable compensation. Remember she has herself and two children to support. While her lips are inspired to give a listening audience words of cheer and consolation from loved ones gone to spirit-life, her heart is often saddened with anxious thoughts about the means to educate and clothe her children. Our friends in Iowa will do well to give her constant employment. Her terms are always moderate.

LYMAN C. HOWE, the veteran worker, speaks at Waverly, N. Y., the Sundays of February; at New York, in March, and at Troy, in May. He is one of the most gifted speakers in our ranks. He is ready to make engagements for April.

A MRS. COLBY, of "social freedom" proclivities, from the Eastern States, we are informed, is traveling in Minnesota, as a missionary for her peculiar faith, and as a means to the end, denounces this paper, and says it has no circulation in the New England States. This will be news to at least 5,000 subscribers in the States referred to. She doubtless relies upon her peculiar sentiments, rather than her truthfulness, to give her patronage.

•• For sale wholesale and retail by the Religious and Philosophical Publishing House, Adams St., and Fifth Ave. Chicago.

